# D OGRAMMING : documenting the issue

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This volume of documents was compiled by Prof. Herbert Richardson of the Toronto School of Theology. Persons wishing to contribute further materials for a second volume are invited to send their materials to him at

81 St. Mary Street,
Toronto, Ontario M5S 1J4

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# DEPROGRAMMING:

## DOCUMENTING THE ISSUE

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The Toronto School of Theology

Conferences on Religious Deprogramming

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For information, write American Civil Liberties Union
22 East 40th Street
New York, NY 10016

or Toronto School of Theology
4 St. Thomas Street
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# PREFACE

The American Civil Liberties Union and the Toronto School of Theology are convening two conferences to bring together professionals and scholars from all relevant fields to consider the practice of deprogramming. At this time, there are proposals before several legislative bodies, including the U.S. Congress, to establish legal guidelines for this practice. The public media have, for the most part, sought to promote and justify deprogramming. Clergy, and official representatives of both the Jewish and the Christian faiths, are referring concerned people to deprogrammers and sponsoring public presentations of their views. Members of the medical profession are providing diagnostic justification and legal confinment.

The issues are complex, and have ramifications beyond the religious rights of the relatively few Unification Church adherents and Hare Krishna devotees who are the chief victims of recent deprogramming. In relation to the practice of deprogramming, precedents are being established, attitudes formed, and professions co-opted in a dangerous manner. For example, legislation presently being proposed in Vermont states that, upon petition by "any interested department of the agency of human services," "any superior, district or probate judge" may order the confinement of "any adult person who by reason of advanced age, illness, injury, mental weakness, intemperance, addiction to drugs or other disability, or other cause" (!) is"likely to be deceived or imposed upon by artful or designing persons." It is evident, from the documents appended to this legislation, that it is primarily directed against religious groups. Any religious group or religious leader can be designated an "artful and designing person," and can be prosecuted, and the groups' members deprived of their freedom.

Even more striking, as will be seen in thses documents, is the secrecy with which the deprogramming movement constructs its network and promotes its aims: "confidential memoranda" circulated in private and a public denial of practices that have been fully evidenced in open court proceedings and judgments. What does this mean?

It would be discouraging if we, having struggled for civil rights of blacks and women, were to acquiesce in the denial of these rights to religious groups. For this reason, this volume of documents has been prepared by Professor Herbert Richardson to help those attending these conferences to see the range of problems involved.

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# Editorials

## Deprogramming and Religious Liberty

John Smith — let us call him that for convenience — is 24. After three years of college he joined a religious cult, a group which his parents could neither understand nor approve. John has had little communication with his parents since their stormy arguments over his newfound religion and has lived in another city for three years.

One day, as John is leaving to go to work, a station wagon screeches to a halt near him. Out jump his father, his uncle, and two men he has never seen before. While his mother remains huddled in the front seat, the four men seize John roughly and throw him into the car. The car races away.

At a stoplight John struggles free, manages to open a door, and yells that he is being kidnapped. Minutes later a police car stops the station wagon. The driver, a stranger to John, tells the policeman that there is nothing wrong, that John's parents are only trying to straighten out their badly confused son. The policeman accepts the explanation and leaves.

Hours later, the car arrives at a little motel in another state. John is hustled inside. While his parents watch nervously, John is pushed into a chair and told that if he attempts to leave, he will get hurt. For the next three days, the stranger who is directing whatever it is that is going on harangues him constantly, telling him that his new religion is a satanic cult that has brainwashed him, enslaved him, exploited him, destroyed his judgment, turned him against his parents. The stranger, spelled sometimes by the other stranger, tells John that the devil is the real leader of his new religion, that it is God's will that the stranger and John's parents get him straightened out.

Deprogrammer Ted Patrick at work.

After three days without sleep, three days of constant fear and intense argument, John finally nods his head, agrees with his captors, and is welcomed back into his parents' arms.

This is deprogramming. The preceding is a composite picture of what is going on somewhere in the United States every day. Many hundreds of people, ranging in age from 16 to 38, have been abducted by parents or other relatives, frequently with the aid of such "professional deprogrammers" as Ted Patrick, the pioneer of deprogramming now serving a jail term in California for his activities. Hundreds of parents, alone or with the aid of "professionals," are seeking to abduct and deprogram their children, though most of their targets are legally adults.

Sometimes the effects of deprogramming persist indefinitely. Sometimes they do not. Some deprogrammed former cult members approve of deprogramming and assist other families in doing it. Some people who have returned to the religious groups they had deprogrammed out of have brought lawsuits against their deprogrammers and their parents.

Sometimes the police and courts wink at deprogramming as merely a family matter beneath the notice of the law, even though the abducted persons are legally adults. Sometimes the police have made arrests and deprogrammers have been prosecuted and jailed.

In a new wrinkle, some parents have gotten courts to declare their over 18 or 21 cult member children incompetent and to place them in the custody of parents and sometimes psychotherapists for deprogramming.

Deprogramming is receiving increasing attention, especially with the publication of **Let Our Children Go!** by master deprogrammer Ted Patrick (*E.P. Dutton & Co., New York, 285 pp., 1976, $8.95*). Patrick believes that some religious groups are evil, that they pull in and hold members through "hypnosis" or "mind control" or "brainwashing," though no such charge has ever been proven in court. Patrick's particular targets are the Children of God, the Hare Krishna sect of Hinduism, Korean "messiah" Sun Myung Moon's Unification Church, the Divine Light Mission of teen-age guru and "perfect master" Maharaj Ji, the small New Testament Missionary Fellowship, and the Alamo Foundation.

Some of these groups are rather bizarre and are regarded as dangerous by many Americans, but there are surely legal ways of straightening out anything they do that might violate the law or anyone's individual rights. Some of the groups, such as the New Testament Missionary Fellowship, are fundamentalist Christian groups well inside the spectrum of "accepted" religious bodies.

Deprogramming, at any rate, raises very serious religious liberty and church-state relations questions.

If there is any one principle on which all Americans do or should agree, it is that all persons have an absolute right to religious freedom. This includes, at the very least, the right to believe or disbelieve any religious idea or tenet; the right to affiliate with any religious body, disaffiliate, or change affiliation; the right to practice one's religion to the extent that such practice does not interfere with the equal rights of other persons.

We can understand the anguish of parents whose children, of whatever age, leave the family faith, especially when they leave to join new groups viewed as bizarre or harmful. But at some point — and 18 is now generally regarded as the age of majority — children become legally autonomous persons and have the same religious rights as their parents. (The religious rights of minors are an inadequately analyzed subject beyond the scope of this editorial.)

Kidnapping for ransom is a serious crime. But kidnapping for the purpose of forcing a person to change his or her religious beliefs not only violates a person's right to be free of physical restraints but also violates that person's most basic right, the right to think and believe without coercion.

It may be that some religious groups use unfair, though not illegal, tactics in proselytising or use high pressure techniques to win converts, but no one has proven that any of the groups targeted by the deprogrammers have used kidnapping or classical brainwashing methods to make converts. So the extreme "remedies" applied by the deprogrammers are worse than the "disease" they try to cure.

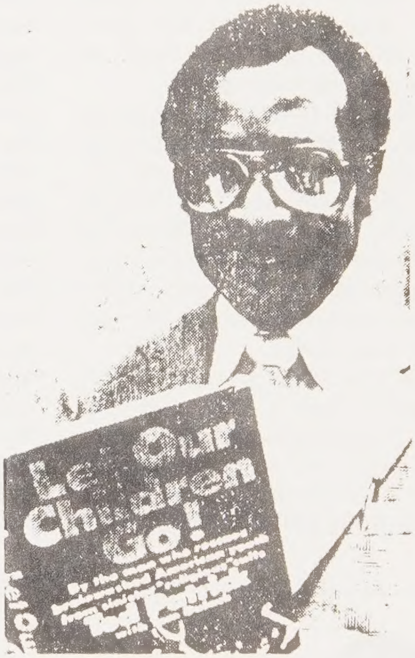
A serious church-state problem is created when the state tolerates religious kidnapping and deprogramming. The free exercise of religion is guaranteed by the federal and state constitutions. For the state, through the police and courts, to allow and thereby encourage religious kidnapping is for the state itself to blast gaping holes through the constitutional shields of our most basic rights which the police and courts exist to defend.

The targets of the deprogrammers today are the Hare Krishna and Moon sects, and such rather conventional religious bodies as the New Testament Missionary Fellowship. Tomorrow the deprogrammers may be employed by Protestant parents to prevent a child from becoming a Catholic, or by Catholic parents to block a child from converting to a particular Protestant faith.

If the principle is granted that parents or anyone else may kidnap people for the purpose of forcibly changing their religious beliefs, no liberties of any person will be safe. Law enforcement officials must protect the rights of all persons to believe as they please and must restrain the deprogrammers.

Parents and churches meeting the religious needs of young people need not fear defections. In any event, parents should respect the right of their children to think for themselves and to realign their religious affiliations as they grow in knowledge and as their consciences direct. Would parents deny to their children rights which they claim for themselves? And, if one person is incompetent to think and decide for himself or herself on religious matters, who should be allowed to do that thinking and deciding for him or her?

Deprogramming would revoke the Reformation and the Bill of Rights. Let us bury it before it buries our liberties.



Ted Patrick

From "The Case Against Patrick" by Steve Brown
From the ACLU memorandum on Ted Patrick and Religious Cults

III. THE CASE AGAINST PATRICK: The conclusion reached by this study is that Ted Patrick's crusade against "quasi-religious" cults is an assault upon the civil liberties of the members he kidnaps, including their freedom of religion, association, and privacy. I think this stands even if the parents' claims about these cults were justified (which will be discussed in the next section). There are a number of problems presented by Patrick's "deprogramming." The main source for my analysis of Patrick is Patrick himself, from his book *Let Our Children Go.*

1. Patrick lumps all the new religious cults together. But not only are they all the same to him, they are all evil as well. From Hare Krishna to the Unification Church, Patrick sees only dangerous pseudo-religions. This mentality is clear from Patrick's own statements: "Moon's a crook, plain and simple. They're all crooks. You name 'em. Hare Krishna. The Divine Light Mission. Guru Maharaj Ji. The New Testament Missionary Fellowship. Brother Julius. Love Israel. The Children of God. Not a brown penny's worth of difference between any of 'em." (p. 20)

Although Patrick claims to be an expert on the workings of all these religions, it is obvious from his statement that he is little more than an amateur. Patrick sees one striking similarity and that's all that counts--they're new and they recruit young people. His conclusion is that they all brainwash these young people into joining. Suffice it to say that although the integrity of some of these groups can be questioned, to call every single one of these cults "crooks" and to say they all engage in "mind control" is utterly irresponsible.

One can see how this specious generalization comes in handy for Patrick. Speaking of the New Testament Missionary Fellowship, a fundamentalist religion composed of about 40 members, Patrick glibly remarks: "*It's only when you begin to see one after another of the cults all doing and saying the same things*. . .that you can see someone like Hannah Lowe (the leader of the Fellowship) for what she really is." (p. 127, emphasis mine)

His rhetorical overkill of these cults should appeal more to the atheist than the serious observer. For not only is each cult bad, they each seem to be the *worst*: The Love Israel cult is "one of the worst, a wild nasty filthy bunch" (p. 121), Brother Julius is "a particular adversary" (p. 122), The Reverend Moon is "public enemy number one as far as the cults are concerned" (p. 238). As for Hare Krishna, "you have essentially another Charles Manson movement--only many thousands of members strong." (p. 118)

By starting with the assumption that *none* of the new cults are religions, Patrick inevitably must be interfering with some cults that *are* sincere religions, and thus violating the religioud freedom of these groups. This will be discussed in more detail later.

2. With this in mind, we can now look at Patrick as deprogramming "initiator."Although he legally likes to think of himself as being only passively involved in the process (e.g., it is the parents who first contact him, the parents are always present when the child is abducted), this notion is very misleading. This passivity is a mere ploy which keeps him out of trouble with the law, while at the same time understating the important role he plays in the whole deprogramming process.

McCandlish Phillips, in a lucid analysis of Patrick in an article in Christian Life magazine, sees Patrick as "redefining and activating" parental antagonism. Patrick "redefines" when he poses as an expert on the cults and spouts blanket condemnations. When a parent first seeks help from

Patrick after their child has joined a cult, Patrick's response is to this effect: "You're not dealing with your son at this point. You're dealing with a zombie. You have to do whatever is necessary to get him back." (p. 21) In this way, Patrick loads the dice: What if the son is happy? Well, he only thinks he's happy; he's really been brainwashed and you can't believe a word he says. And if you love your son, you'll try to get him out. In this way, the child is always up against a stone wall: if a child attempts to explain to his parents his new-found religion, the parents refuse to listen because the parents themselves have been "programmed" into believing their child is programmed. Once Patrick's analysis is accepted, there is no room for compromise. And if Patrick's deprogramming fails, the tension between parent and child often becomes unbearable. In the words of one person who escaped from Patrick's deprogramming: "If they ever thought they were going to get us back, they really blew it."

The "activation" of parental antagonism comes next. Parents must do "whatever is necessary" to get their child back. And the "whatever necessary" is Patrick's own cure: a conglomerate of "physical seizing, detention, relentless accusation and interrogation." Further, deprogramming is the only way. Patrick ignores the possibility that some of the children drop out of the cults after a while of their own volition.

3. This brings us to the deprogramming process itself, which presents the most frightening aspect of Patrick. It is certainly as bad as anything the religious cults may be accused of in getting members to join. Patrick makes no qualms that what he does is at least technically illegal: "Plain and simple, what we are going to do in New Haven is against the law." Although he is quite candid with the parents on its illegality, the issue is not that cut and dried for him. "Deprogramming may be said to involve kidnapping at the very least, quite often assault and battery, almost invariably conspiracy to commit a crime, and illegal restraint (but) Patrick disputes the charge that saving children from a cult entails illegal behavior." (p. 63) What Patrick seems to be saying by these two seemingly contradictory statements is that his ends justifies the illegal means he uses. Some courts have agreed with him.

The first step in deprogramming is the physical abduction of the person. This comes about sometimes through deception (the person goes to visit his parents and he is then kidnapped); other times, the person will be abducted right off the street. The person is grabbed by his parents, Patrick and his helpers, shoved into a waiting car, and driven away. How physical the abudction can be Patrick makes clear: "I believe firmly that the Lord helps those who help themselves--and a few little things like karate, mace and handcuffs can come in handy from time to time." (p. 70)

Next comes the physical detention. The person is driven to a hotel room or the house of a relative where the deprogramming will take place. Once again, the victim is physically restrained from leaving the premises. The door locks are changed, the knobs removed, and the windows nailed shut. The person is indeed a prisoner. For how long? "You're not going to talk? That's OK. . .I've got nothing else to do. I can stay here three, four months. Even longer. Nobody's going anywhere." (p. 24) It is in this frightening setting that the deprogramming takes place.

Deprogramming consists of 12-20 hour sessions of constant badgering of the person to shake him from his "brainwashed" state. Although he admits that fatigue is used as a "strategic weapon" by the cults, Patrick considers limiting the sleep of the person "a basic element of deprogramming," not a weapon for his purposes.

When things aren't going well, Patrick is not above threats: "'Now you sit there, sit your ass down, and if you so much as move a muscle again, I'm going to knock the shit out of you.' . . .His eyes bugged out and his mouth hung open. . .I think he believed I would do all that (I wouldn't have) and he was scared, which was what I wanted. I had to make him listen to me." (pp. 105-6, see also 188-9) His helpers can be just as frightening; one of them Patrick himself describes as "a great big mean-looking ex-motorcycle Hells Angel type named Goose" (p. 217) who is helpful in "loosening up" the people. The Goski snatch (pp. 217-223), in which Patrick attempted to kidnap four people at once, resembles a Marine landing more than a kidnapping.

Patrick seems to justify his deprogramming by saying that the cults are guilty of the same sort of methods (p. 30; whether this is so will be discussed in the next section). But this is obviously not satisfactory, so he also tries to differentiate his tactics from those of the cults', but rather unsuccessfully in my opinion. He says:

"Deprogramming, I think, is widely misunderstood. . .Essentially, it's just talk. I talk to the victims, for as long as I have to. . .Yes, in some cases that means restraint. Yes, it also means the victim may not be free to leave when he wants to. When a victim is exceptionally vigorous, it may even mean a measure of physical restraint." (Emphasis mine) How this amounts to "just talk" is beyond comprehension.

But Patrick continues: "But let me say this. The techniques I employ do not in any way approximate or parallel the psychological kidnapping and mind control that the cults employ. The cults strike at random; they will approach anyone anywhere, without regard to the person's age, background, sex or occupation. . .Against that, the deprogramming method is first of all very selective. I don't go into a commune and indiscriminately grab the first person I see. . ." If this is the only difference in technique, it doesn't say much for Patrick further, this difference is purely one of expediency for Patrick; he doesn't grab the first person he sees because he knows he'd be in jail if he did do that. And, he wouldn't make any money if he just grabbed anybody. His differentiation is quite weak, his distinctions specious.

4. Probably the most important point which Patrick downplays as much as possible, is that although Patrick constantly refers to the people he deprograms as "children," almost all of them are legal adults. People as old as 34 years old have been kidnapped by Patrick. As he stated in an interview in New York, "Just because a person is forty-five years old doesn't eliminate him from having a parent." Patrick "gets the children back" for the parents when the parents haven't had the child for a number of years! The parent is always right, the child always wrong no matter what his age. Joining a high-intensity religion is apparently not one of the freedoms given a person against his parent's will once he is an adult --so Patrick seems to argue.

5. Implicit in all this is Patrick's self-righteousness, which multiplies the menacing aspects of his deprogramming. Patrick absolutely refuses to accept any of the cults as bona fide religions. To him, parents who don't mind their children joining a cult simply don't understand what they're doing (pp. 68, 131 ).

Since Patrick considers himself right in his evaluation of these groups, he will carry on his deprogramming for as long as it takes to work. They are brainwashed, so given enough time, he is bound to snap the people out of it. So, deprogrammings have lasted as long as a month. The length of time needed to deprogram some members doesn't indicate to Patrick that perhaps the person sincerely believes; rather, it means the person has been strongly indoctrinated.

And as for those people who have successfully withstood his deprogramming process and escaped, Patrick's evangelical streak shows even more clearly: "One way or another, I'm going to get him back" (p. 214); "Before I fell asleep, I was already making plans for the next attempt to *rescue'* Ronnie. . .I promise, I'll do it yet." (p. 226, emphasis mine)

6. The inherent dangers in Patrick's methods seem obvious. *Any* religion is vulnerable to the Patrick Process. "I do not brainwash. I ask questions, basically, and I try to show the victim how he has been deceived." (p. 75) It is this"asking questions" which comes close to making Patrick a member of a new Spanish Inquisition. His "talks" involve a contsant mocking of the religions of the members (pp. 24, 106). He further relies on showing the victims the "contradictions" of their beliefs (e.g., p. 106) It is clear that one could just as easily tear Christianity or Judaism apart by showing all of the contradictions in their teachings; indedd, I think it is fair to say that the average Christian or Jew, if put through Patrick's style of deprogramming, could come out quite a different person. Is baptism less ridiculous than chanting?

This is a criticism presented by Patrick of Moon's teachings: "Moon argues that the Bible has to be read selectively, that portions of it must be accepted as literal truth, while other portions cannot be taken that way. Patrick says, 'It's either all true, or none of it is." (p. 25) The consequences of such an attack on the average Christian or Jew who refuses to believe that the world was created in seven days is obvious.

Lest this all be considered far-fetched, the Denver case is relevant here. The Denver case was the first one in which Patrick was convicted for unlawful imprisonment. What had happened? Two women were kidnapped by Patrick at the parents' request, as they disapproved of their children breaking away from the Greek Orthodox Church: the children had not joined any cult, but had simply broken from their home ties to live away.

For believing in the doctrine of the Unification Church, 23 year old Pam Fanshier was forced to prove to a court that she was *not* insane and should not be committed, instead of the burden being placed on the parents and others who thought she was "crazy" for her beliefs.

No matter what one thinks of some of these cults, Patrick's mentality and methods of deprogramming are resemblances of an Inquisition-type style which should be roundly condemned.

# HISTORY OF THE DEPROGRAMMING MOVEMENT

Deprogramming is today an international phenomenon. There is a traffic across the American - Canadian border. Testimonies show that Canadian professor Paul MacPherson holds people at his home in Guelph, Ontario until American deprogrammers take them to the states away from the RCMP, (see Linda Epstein case). Testimonies also show that he receives Americans shipped north to evade the U.S. law, (see Ed Shipiro case). The cooperation among deprogrammers is also evidenced by the presentation of Michael Trauscht before the international meeting of chiefs of police.

Ted Patrick, a San Diego community relations representative, is the Father of Deprogramming. Inspired by a two-day visit to a local Children of God (COG) commune, Patrick became determined to wipe out the COG sect in the U.S. With a bit of searching he found parents of young adults who had been initiated into COG who were willing to support his first deprogramming experiments in August 1971.

Soon he was joined by W. Rambur whose daughter Kay was a member of COG. The two of them together with parents of other COG members founded the first citizens organization formed specifically against small religious groups: FreeCOG. Together they attempted and successfully deprogrammed many COG members.

Patrick wasn't satisfied to deprogram only COG members, and soon branched out to include members of other groups. In January 1973 he successfully deprogrammed Wes Lockwood from the New Testament Missionary Fellowship. This case was the beginning of police sanction of deprogramming, which to this day continues to be the biggest single barrier to civil liberties experts who are attempting to crack Patrick's foolproof methods.

While transporting Wes to the deprogramming site in Pennsylvania, Wes managed to cause a scene which alerted police to a possible kidnapping attempt. Further down the road the car was stopped, and Wes thought that relief was in sight. Much to his surprise, when Patrick explained what he was doing, the police coerced Wes into leaving again with Ted Patrick.

Throughout 1973, Ted Patrick continued his deprogramming activities, preying on members of the Church of Armageddon (Love Israel), New Testament Missionary Fellowship, and COG.

One deprogramming venture that made it to the courts was the case of Dan Voll from New Testament Missionary Fellowship in January 1973. Dan caused such a scene during the attempted "snatch" that the police were alerted instantly. Charges were brought in New York, but a six-man jury acquitted Ted Patrick of kidnapping in June.

Here is an excerpt from the judge's instructions to the jury, as quoted in Let Our Children Go!, pages 167-68:

> "In other words, if you find that the defendant believed Daniel Voll was threatened by his membership and indoctrination in the dogmatics of the New Testament Missionary Fellowship, and if you find that his parents and the defendant were justified in their belief that such indoctrination and domination by the Fellowship elders was of a greater injury to Daniel than the conduct of the defendant and Daniel's parents, in taking Daniel from the public streets and attemtping to have him deprogrammed by the defendant, then you may excuse the conduct of the the defendant as it has been described to you.

Patrick was far from being free from legal troubles, however, as in June 1973 he was indicted on kidnapping charges brought by Kathy Crampton, whom he had attempted to deprogram from the Love Israel sect. Later that year, he was again acquitted of charges of false imprisonment.

FreeCOG eventually expanded and evolved into the Citizens Freedom Foundation in 1975. It was organized by W. Rambur, who became its president, and later involved parents and deprogrammed members of many small religious groups such as Hari Krishna, Unification Church, etc. The members of this group became very active in deprogramming, maintaining organizations in each state. One of these organizations called "Free Minds" became a semi-autonomous deprogramming group in the Great Lakes area. Apparently CFF and its front groups patterned themselves after Patrick. Rambur's daughter, Kay, however, remains in the COG, apparently immune to her father's attempts to influence her to leave.

As a direct result of Ted Patrick's deprogramming, othergroups such as COPAC, ed ~~Love Our Children~~, International Foundation for Individual Freedom, and Free Minds were formed by deprogrammed ex-sect members. Although not major organizations in themselves, these groups have been essential in maintaining a vast underground network of communications, referrals, transportation, and housing.

As it is essential to the success of deprogramming for the subject to have no contact with the members of his religious group, he is often shuttled about from house to house, state to state. This also avoids detection by police authorities who might halt the progress of the sessions or arrest Patrick.

Citizens Engaged in Reuniting Families (CERF) was organized by Rabbi Maurice Davis in 1975, and Dr. George Swope assumed its presidency in September 1976. The group does massive media campaigns and holds highly charged emotional parents' meetings. CERF is active in deprogramming, although its officials claim they do not participate in illegal kidnapping activities.

Dr. Swope maintains a rehabilitation house in Bradford, New Hampshire, which is funded through the Bradford Baptist Church, of which he is the former pastor!

> It ought to be a model for other rehabs being established. The cost is very reasonable, but outside financial help is needed for building improvements. Any contributors wishing tax-exemption should make checks payable to Bradford Baptist Church, Bradford, NH 03221 and mark your check 'For Rehabilitation Center'.
>
> [From Memorandum #5 (Confidential: Not for Publication) of Ad Hoc National COMMITTEE ENGAGED IN FREEING MINDS]

Samuel and Elaine Lieberman of the Philadelphia area were drawn into the deprogramming circle when they had their son, Clifford Stanton deprogrammed from the Church of Scientology in December 1975. They soon joined with the Roeshmans to form Ted Patrick's "Direct Action Group," the Individual Freedom Foundation (IFF).

This group was to lay the foundation for the Day of Affirmation and Protest which was held in Washington, D.C., in February, 1976. Later it evolved into Citizens Engaged in Freeing Minds (CEFM) Ad Hoc Committee, which formed a coalition of CFF, CERF, IFIF, FM, and Return to Personal Choice (RPC, a New England based group). CEFM organized the "Day of Affirmation and Protest" which was held in Washington in February 1976. The format of the program in Washington was contrived to resemble a Senate hearing. However, in actuality, it was a mockery of the legislative process of the United States in which five hundred or more parents and supporters presented accusations about the Unification Church, Hari Krishna, Church of Scientology, and other groups, to representatives from IRS, INS, Department of Justice, and the Post Office, and received massive media coverage. Much to the credit of the governmental agencies, the parents in most instances were told that substantial evidence must be produced to prove serious allegations.

The CEFM Ad Hoc Committee eventually evolved into CEFM, which maintains state organizations in each state and refers disturbed parents to deprogrammers and attorneys who are adept at obtaining conservatorships for unwary sect members.

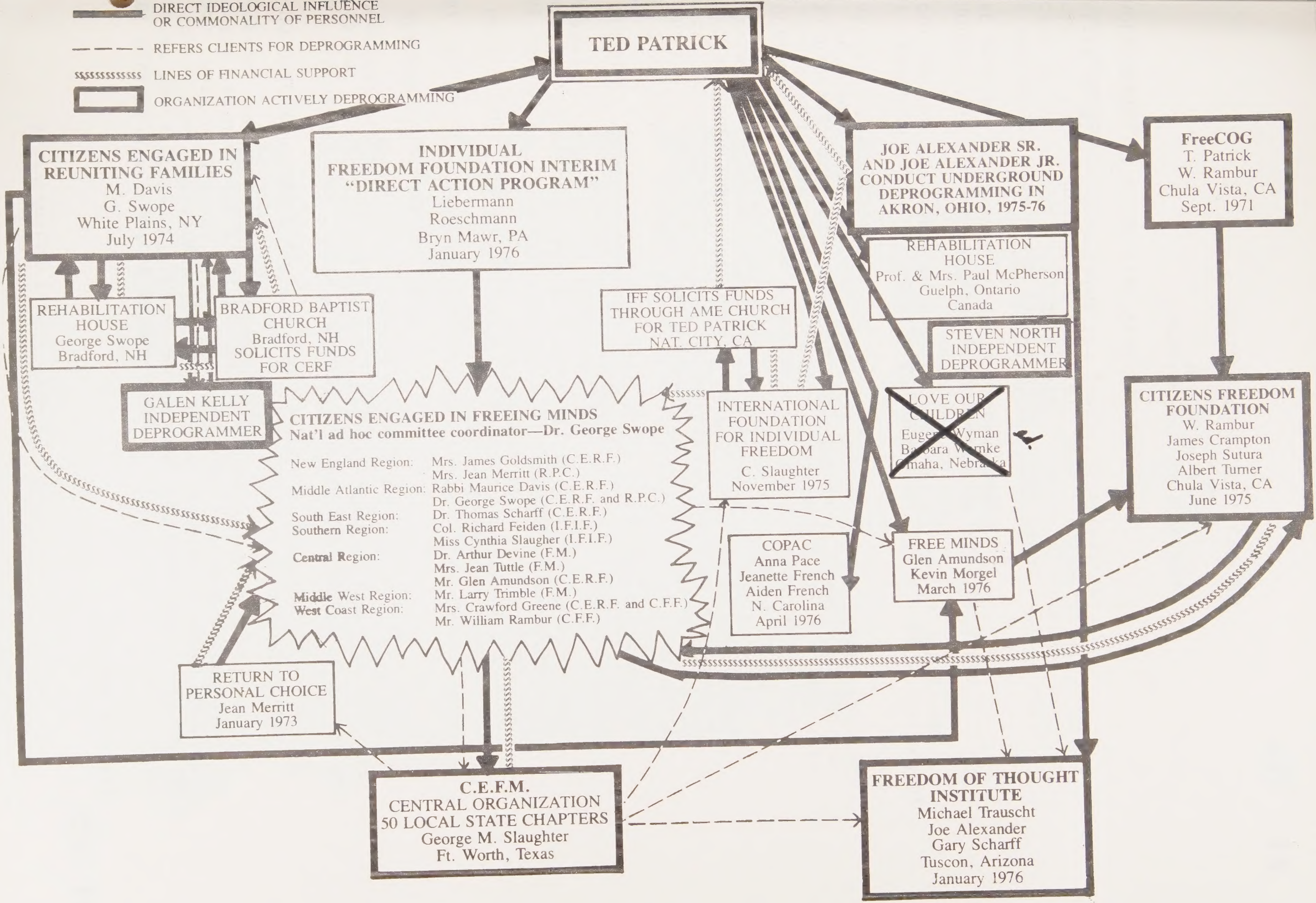
Freedom of Thought Foundation is perhaps the most serious threat to the religious liberties of smaller unorthodox resligions, as it is the first legally sanctioned deprogramming institute. This foundation was begun in January 1976 through combined efforts of Joseph Alexander, Sr. (a known deprogrammer and former helper of Ted Patrick), and Michael Trauscht, a lawyer, whose specialty is applying for conservatorships from compliant courts.

Trauscht claims to have extracted 29 young adults from their religions throughout the country by arranging conservatorships and then employing a deprogrammer such as Joe Alexander to perform the actual deprogramming.

The deprogramming at the Tucson Center is done by Joe Alexander primarily, but also is accomplsihed by Gary Scharff, a former Unification Church member who had been deprogrammed by Joe Alexander in May 1976.

Joe Alexander, a former used car salesman, got his start in deprogramming in 1973, working with Ted Patrick against sect members.

The Foundation, which started with an "anonymous" donation from the Thall family of Detroit, Michigan, of $100,000, is the only such "legal" deprogramming center existing in the United States. As such, it has attempted deprogrammings of religious sect members from various parts of the United States. It is believed that most of the citizen action groups refer clients to the Foundation.

DIRECT IDEOLOGICAL INFLUENCE OR COMMONALITY OF PERSONNEL
REFERS CLIENTS FOR DEPROGRAMMING
LINES OF FINANCIAL SUPPORT
ORGANIZATION ACTIVELY DEPROGRAMMING
TED PATRICK
CITIZENS ENGAGED IN REUNITING FAMILIES
M. Davis
G. Swope
White Plains, NY
July 1974
INDIVIDUAL FREEDOM FOUNDATION INTERIM "DIRECT ACTION PROGRAM"
Liebermann
Roeschmann
Bryn Mawr, PA
January 1976
JOE ALEXANDER SR. AND JOE ALEXANDER JR. CONDUCT UNDERGROUND DEPROGRAMMING IN AKRON, OHIO, 1975-76
FreeCOG
T. Patrick
W. Rambur
Chula Vista, CA
Sept. 1971
REHABILITATION HOUSE
George Swope
Bradford, NH
BRADFORD BAPTIST CHURCH
Bradford, NH
SOLICITS FUNDS FOR CERF
IFF SOLICITS FUNDS THROUGH AME CHURCH FOR TED PATRICK
NAT. CITY, CA
REHABILITATION HOUSE
Prof. & Mrs. Paul McPherson
Guelph, Ontario
Canada
STEVEN NORTH INDEPENDENT DEPROGRAMMER
GALEN KELLY INDEPENDENT DEPROGRAMMER
CITIZENS ENGAGED IN FREEING MINDS
Nat'l ad hoc committee coordinator—Dr. George Swope
New England Region: Mrs. James Goldsmith (C.E.R.F.)
Mrs. Jean Merritt (R.P.C.)
Middle Atlantic Region: Rabbi Maurice Davis (C.E.R.F.)
Dr. George Swope (C.E.R.F. and R.P.C.)
South East Region: Dr. Thomas Scharff (C.E.R.F.)
Southern Region: Col. Richard Feiden (I.F.I.F.)
Miss Cynthia Slaughter (I.F.I.F.)
Central Region: Dr. Arthur Devine (F.M.)
Mrs. Jean Tuttle (F.M.)
Mr. Glen Amundson (C.E.R.F.)
Middle West Region: Mr. Larry Trimble (F.M.)
West Coast Region: Mrs. Crawford Greene (C.E.R.F. and C.F.F.)
Mr. William Rambur (C.F.F.)
INTERNATIONAL FOUNDATION FOR INDIVIDUAL FREEDOM
C. Slaughter
November 1975
~~LOVE OUR CHILDREN~~
~~Eugene Wyman~~
~~Barbara W[illegible]mke~~
~~Omaha, Nebraska~~
CITIZENS FREEDOM FOUNDATION
W. Rambur
James Crampton
Joseph Sutura
Albert Turner
Chula Vista, CA
June 1975
COPAC
Anna Pace
Jeanette French
Aiden French
N. Carolina
April 1976
FREE MINDS
Glen Amundson
Kevin Morgel
March 1976
RETURN TO PERSONAL CHOICE
Jean Merritt
January 1973
C.E.F.M.
CENTRAL ORGANIZATION
50 LOCAL STATE CHAPTERS
George M. Slaughter
Ft. Worth, Texas
FREEDOM OF THOUGHT INSTITUTE
Michael Trauscht
Joe Alexander
Gary Scharff
Tuscon, Arizona
January 1976

Barry Farber tape - Side 3, 400

I/e 18

JANUARY 6, 1976

ABBI TANENBAUM: I met yesterday morning with a Jewish father whose
ughter was a member of the movement. He was desperate. She couldn't
t to see him. He sought out Patrick, by contacting Rabbi Maurice
vis. Patrick did not kidnap his daughter. He made a condition
at the parents have to bring her back themselves. He will only
program. He will not touch the child.

N HOLDGREIWE: Since he's in jail.

BBI TANENBAUM: No. This happened 2-1/2 years ago.
e father, as I told you earlier, and ten people, took the girl home
parental rights --

. BERGMAN: Against her will.

BBI TANENBAUM: Parental rights.

HOLDGREIWE: How old was the girl?

BBI TANENBAUM: Eighteen years old. And after they brought her
a place, then they called in Patrick, and he sat down and de-
grammed. Didn't lay a finger on her.

BERGMAN: Lock the doors?

BI TANENBAUM: I don't know. I wasn't there. I was not there.
the point is, though, when you make a generalization which is
retty broad-sweeping attack on a person I think as a matter of
vice of truth that piece of information ought to be there for
ification purposes. I want to move --

HOLDGREIWE: There are a couple of more important points about
ification of Patrick. One is that he is now serving a jail term
kidnapping, and this isn't the only charge of kidnapping against
He's been arrested many times for this. He's violated federal
and he's been convicted.

I TANENBAUM: I'm not here in his defense. I was simply responding
our omnibus description which you're passing off as THE truth --

HOLDGREIWE: So you're saying thatsometimes Patrick doesn't
ap people, he has other people kidnap them.

TANENBAUM: The cases that I have talked about -- that case,
ase of Dr. Gerald [sic] Swope who's written a three-series
le -- he's a protestant minister, he's a psychologist -- in
tian Herald -- describing the identical situation.

OLDGREIWE: I'm familiar with the article.

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
RABBI

This is the first Newsletter of our concerned citizens group in opposition to the Unification Church

February 25, 1975

Dear Friends:

First of all, I apologize for not having written sooner. I realize how anxious everyone is - and with good reason. I have written personally to many, and spoken to even more, but the volume of mail coming in is simply overwhelming.

Our next meeting will be at the Temple on Thursday, March 20th at 8:15 P.M. If any of you need home hospitality please contact me, and I shall arrange it.

Now let me bring you up to date. We are well on our way toward becoming the national movement that is so sorely needed. We have already received more than 150 letters from anguished families all over the United States. I don't have to tell you what they say.

We are busy compiling and consolidating the mass of material pouring in. Some of it is being reproduced so that we can distribute it at our meeting. I would rather not discuss their contents in this letter.

At the meeting, also, I will be able to tell you what is being done with radio, television and the press developing further exposes.

I can say that several public officials, including two Chiefs of Police, one State Attorney General and others have asked for more information, and have indicated an interest in helping us.

Concerned Citizens Group
February 25, 1975
Page Two

I have been abysmally unsuccessful in helping get youngsters out of the movement. The major thrust, therefore, has been maximum publicity, and the education of the public officials.

Material from this office has been reprinted and disseminated from coast to coast, with certain interesting results.

Vince Martinez has done an extraordinary job in contacting universities. I hope he will be able to report to us at our meeting.

Lucille Eisenberg and Arlene Rieber of Queens, Ruth Weiss of Boston, and Beverly Stemson of Manchester, New Hampshire, have also interesting stories to relate.

I received a letter from W. Farley Jones, Director of Public Information for the Church. In it he took me to task for much that I have written and said about Mr. Moon. A copy of that letter will also be given to you at the meeting, together with my answer. One enticing excerpt, however, was his assertion that, "in the great majority of cases" youngsters who join the Church develop a much closer and more loving relationship with their parents, and these parents, "are actually glad that their children are members of the Church." He promised to have some of those "happy parents" write to me!

At our meeting we shall also have - I hope - a report from a homeowners group investigating the circumstances surrounding some of Mr. Moon's recent land purchases in Westchester.

Please let me know immediately concerning your attendance at the meeting. And please bring along your ideas concerning:

1. Official name for our group.
2. What kind of Committees you wish.
3. What you will be willing to do.

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
RABBI

Be well, and of good courage. You are not alone.

Sincerely,

Maurice Davis

P.S. If you are unable to attend, and would like to received the material mentioned, please indicate on the enclosed card.

MD:bjt
enclosure

I/f

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
RABBI

July 3, 1975

Dear Friends:

We finally have a name. C.E.R.F. Citizens Engaged in Reuniting Families. And C.E.R.F. has been very busy.

First of all, the number of young men and women who have been rescued from the "Moon People" continues to grow. Since our last meeting, at least a dozen have come out.

We have been instrumental in keeping the Unification Church out of the New York Council of Churches. We have offered our help to city and county attorneys who are battling Moon on taxes, to those who must decide whether to give them a permit to operate at Barrytown, and to the Board of Regents who may or may not accredit them.

We have been sending material to everyone who asks. We have approximately 500 families in 43 States. And new names and addresses keep coming in every day.

By the time you receive this, I shall have spent an entire day with some fifteen to twenty young men and women who are out of the movement. We plan to tape their stories, and their insight. I hope that part of it, at least, can be made available to you.

We, also, plan a brochure exposing Moon and his movement. It could become the single definitive source material for open distribution.

I/f

. . .

All of this brings me to the question of money. For the last year and a half all of the costs have been borne by me (and by a few friends who have made contributions).

In order to continue our work,however, we really do need some money. After all, we don't have thousands of kids selling peanuts in the streets.

The dues - for the time being at least - are whatever you can do. Ten dollars, twenty-five, fifty, all will be greatly appreciated.

Make the checks payable to C.E.R.F.

The next newsletter will inform you of a fall meeting. In the meantime, you can help tremendously by doing the following:

1. Write to N.B.C. and ask them to re-produce their program on Moon which appeared on the WEEKEND PROGRAM on May 17th and May 18th.

2. Write to Mr. Roland Page at Palisades Interstate Park Commission, Administration Building, Bear Mountain, New York 10911 suggesting why the church should not receive a permit to operate in Barrytown.

3. Write to Dr. Edward F. Carr at Division for Academic Program Review, 1925 Twin Towers Building, Albany, New York 12230, suggesting reasons why the Barrytown operation should not be given accreditation.

4. Send me copies of any letter you write.

5. Send me copies of any material you have.

6. Talk to your local and state political leaders. Keep them aware of the Unification Church. We shall be happy to send you the material.

Page Three
C.E.R.F.

7. Talk to your local clergy. Keep them informed. Tell them to write to me for material and for help.

8. Don't give up. We have failed in some cases. But we have also been successful. So - bee of good cheer. Remember- you are not alone.

Sincerely,

Maurice Davis

Maurice Davis
Rabbi

I/f 25

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
RABBI

September 30, 1975

Dear Friends:

As you no doubt are already aware, C.E.R.F. (Citizens Engaged in Reuniting Families) is an accomplished fact. We are duly incorporated as a non-profit organization, thanks largely to the help of Stanley Godofsky and Charles Simmons, who have donated their time and their talents.

So, also, our thanks go to Kitt Rosenthal and Helen Libson for the unbelievable number of hours they have spent compiling the material, answering letters, and keeping us in some form of manageable shape.

Betty Taylor has taken on the responsibility of being my right hand (and at times my left as well) in handling all the fantastic number of requests for information and advice with which we are daily indunated. We now have approximately 500 families in C.E.R.F. from all over the United States.

Now, what are we doing?

1. We have supplied scores of writers with the information needed for them to write their articles in newspapers and magazines. Just about every article you have read on this subject stems in some part from our office.

2. We have worked with radio and television people to help them prepare a wide variety of programs dealing with Moon and his "church".

-continued-

3. We have been in contact with legislators in New York and elsewhere, as well as District Attorneys to aid them in their investigations.

4. In June I met with eighteen youngsters who are out of the movement. For five and a half hours I interviewed them concerning their experiences and their insights.

5. We are not in the business of rescuing youngsters, but we do try to advise parents on how best to maintain dialogue with their sons and daughters, and to suggest certain procedures that may be helpful.

We are making progress. The people of America are more and more becoming aware of Moon and the dangers implied in his movement. Parents are being warned. The Clergy are becoming involved. Legislators are becoming involved.

Most of this is because of you. In your own cities across the land you have been the effective voices, and your voices are beginning to be heard. If this movement is every truly exposed, it will be because of you!

Our next meeting will be on Sunday, October 26th at 2:00 P.M. We will meet again at the Jewish Community Center in White Plains, 252 Soundview Avenue.

I would appreciate your filling out the enclosed card and returning it at your earliest convenience.

The officers will be meeting shortly to prepare the agenda for the meeting. I hope you will be able to attend.

"Be strong and of good courage.

Sincerely,

Maurice Davis

MD:bjt

Ad Hoc National
COMMITTEE ENGAGED IN FREEING MINDS
Office of the Coordinator
P.O. Box 5084, Arlington, TX 76011

MEMORANDUM #5
(Confidential: Not for Publication)

DATE: November 30, 1976
SUBJECT: Recent Developments and Suggested Action to be Taken
TO: CEFM Members and Supporters

HELP PUSH HARE KRISHNA COURT ACTIONS. There are two legal cases in progress at this time that we must support; one in New York, and one in Los Angeles.

In New York two ISKON leaders have been indicted by the Queens County Grand Jury for 'Unlawful Imprisonment' and 'Attempted Grand Larceny'. There will be a 'Motion for a Continuance' heard in Queens Supreme Court on Dec. 10, 1976. This is the case that involves the Shapiro and Kreshower youths as material witnesses.

In Los Angeles, ISKON and Madonnna Slavin Walford have accused her family of kidnapping and charges of 'Unlawful Imprisonment' have been entered against Mrs. Slavin (mother) and several other members of the Slavin family and two friends.

As in nearly all of these cases the media will greatly influence the outcome. Do not underestimate its power. We therefore must tell our story to them in great numbers and in this way the world will hear it. As of this date HK (short for 'Hare Krishna' or 'ISKON members') have been able to flood both the media and the District Attorney's offices with support for their side (on the freedom of religion issue-persecution because of their beliefs, rights of the members to choose and worship as they please) and they are way ahead of those on our side who believe it is not a religious issue. Sun Myung Moon has been largely exposed in the press, but not the Krishnas. Most citizens think of them, if at all, as loving, peaceful, prayerful children with strange customs and dress but low key actions and behavior, and do not know about their forceful, harassing solicitation tactics. Most of the families with youth involved with HK, the citizens who know them well, are very much afraid of the leaders, this according to the preponderance of information received by the various Parent Groups. They usually fear physical harm that might come to both themselves and their children, as well as forced permanent separation from their children. (HK is known to hide out those whose families want the member out). One example is the Queens case: the charge of attempted Grand Larceny stems from an alleged extortion attempt against the Shapiros by temple leaders who wanted money from the parents and threatened to harm their son unless the money was forthcoming. One of the things we can do, is to give moral support to these three families. How better to do it than to show your support through writing the two DA's offices or contacting your local media. Addresses and more particulars of each case follow:

1. The Queens case: (see enclosed articles) This is the first criminal indictment of leaders of a major cult and is extremely important to our effort to keep our youths' minds free.

   Write to: District Attorney of Queens County
   Attn: Mr. Michael Schwed
   125-01 Queens Blvd.
   Jamaica, NY 11415

   Commend the DA for his action against ISKON and give reasons for your position.

2. The Los Angeles case is in the Pasadena department of the DA. In this one the DA is pressing charges on behalf of the Krishnas; he should be made aware of your knowledge that most cults abuse our youngsters, and parents' rights to save them.

   Write to: Mr. Richard Lowenstein
   Assistant District Attorney
   300 E. Walnut Street
   Pasadena, CA 91101

3. Write or call your local newspaper, broadcaster or radio MC; try to drum up media support of your views. Hold a press conference on 'How Parents feel About the Hare Krishna Trials'. Remember that your letters and support/protest will be counted in relation to those received from the other side. If they get enough letters from our supporters then the media will report it.

4. If possible, send copies of your letters to the Slavin's defense attorney.

   Write to: Mr. Dennis C. Hodjeski
   111 North Del Mar Avenue
   San Gabriel, CA 91775

   Also, volunteer your knowledge as a witness if you know of HK violations.

5. Commence action for a legal Deprogramming: if other families of HK victims would go to court to get a legal conservatorship

or guardianship, with attendant 'Writ of Habeus Corpus', which would enable the court to remove the youth from the temple for medical examination and evaluation by cult-knowledgeable psychiatrists and psychologists ( deprogramming ), this could be the best thing to do. The media would report it, and several of these actions around the country would bring national news media into the scene and people would learn about HK in particular and the effects of destructive cults on our youth in general. (CEFM has a legal packet which contains advice on the procedure and techniques of legal deprogramming. It is for the family attorney's use only. Write us giving his name, and ask him to request it - we will mail the information directly to your attorney.)

6. The next best thing for you to do is to hold a press conference, to explain the reason for the need for a criminal conviction of destructive cult leaders. Have ex-victims there, especially of HK. The truth of personal experience carries great weight with reporters. It is necessary now to awaken America to how widespread mind-manipulation has become, and to show the similarity of the techniques used in the various destructive cults; and to show how many people are already aware of it, such as our members.

7. One other thing needs to be done. We need to get supportive comments from professionals and authorities in areas of religion, education, mental health, and physical health, law, sociology, etc. Statements by experts and professionals carry a lot of weight -- ask your contact to comment on or express his opinion of such things as 'not a matter of religion', 'resultant mental or physical harm', 'the right of self-determination - the right to a free mind as well as free body', 'destruction of the family unit and its sociological effects','illegal and fraudulent activities under the guise or protection of freedom of religion', 'child abuse', 'denial of medical care', 'un-American activities and the switch to loyalty to unfriendly foreign governments and/or philosophy', etc. Anyone who has investigated at any length realizes the wrongs and illegalities committed by cult leaders. Many experts and authorities and government officials know these things are going on every day. We have to bring that knowledge to the attention of the public. When out in the open it should spread like wildfire once it gets going. This is the way America has always stopped threats and abuses to her well being. Freedom cannot include the right of a cult to have a required ritual in which members have to handle poisonous snakes, even under the guise of religion, or for any other excuse, for example.

I/f

It has been suggested and agreed to by many of our members and others that what we need is a conviction of cult leaders on criminal charges brought in a federal court action. The violation would be kidnapping, peonage, violation of the civil rights of the victim or the violation of the labor laws.

The charge needs to be brought by a U.S. Federal District Attorney and prosecuted by them, and would necessarily involve the complaint being brought by a victim of the wrong-doing, or possibly the parent of a minor who is a victim (not by the parent of a legal age member). The complainant that has the best chance of getting prosecution would be one who has had physical or mental damages. This would not be a civil suit for damages, no monetary awards for damages would be expected, and there would be no attorney fees since the federal prosecutor would handle it.

The steering committee and legal committee would like to know if there is some one or more of you out there who might be willing to bring these kind of charges. We need to find out if your complaint is feasible. Will you, or do you know anyone who would consider it? Please write CEFM, Attention: Legal Committee. Mark your letter and envelope confidential if you wish; if it qualifies we will call you or have an attorney contact you. Your correspondence will be treated discreetly. The idea here is to find a point of beginning -- we have to start somewhere. Only action begets action, or something.

We also need the name and address of a competent damage suit lawyer who will handle damage suits for cult victims on a contingent basis plus, no more than a nominal amount ($100.00) in advance for expenses. This is because we know several ex-victims who would sue for damages if they could afford it -- excellent cases too.

There has been a confusing report that we cancelled the meeting between U.S. Attorney General (AG) Levi and Dr. Lifton,which is not true. His office did tentatively agree to let Dr. Lifton and Professor Delgado meet with the Chief of the Criminal Division, Mr. Keetch, and Keetch's assistant Mr. Cubbage, the latter whom we parents have already met with for several years without results. At one time Professor Delgado did agree to meet with Keetch but Dr. Lifton didn't. Then Delgado's appointment with Keetch and Cubbage was cancelled through Sen. Dole's office at our committee's request. This was the meeting that was cancelled. We expected, and in our sincere opinion believe that a world luminary in the field of mind-manipulation should be accorded the respect of an appointment with the top official, and also important is our experience with Justice which indicates that anything short of such a 'top' meeting has little chance of reaching the ears of the AG himself, without whom positive policy change would not likely be attained.

At this time, as we feared, Justice, under the signature of Mr. Thornberg, is advising our Senators and Congressmen that "the parents cancelled the AG meeting with Levi and Lifton".

Meanwhile, our committee no longer wants the meeting with Levi, but we do want a meeting with the Incoming Attorney General (if Levi resigns). Therefore let's prepare now for the new AG meeting by writing our Congressman to offer support to Giaimo for the AG-Lifton-Delgado meeting. Rep. Giaimo is very determined, and will try again - he needs support from our respective Congressmen. Please see or write your Congressman, ask him to contact Giaimo's office offering support and then you should call back until you get a letter confirmation that your Rep. has done it. We will appreciate a copy of his confirming letter to you.

Now for possible bad news: UPI reported this morning that David Berg is a Houston Attorney who now is with the American Civil Liberties Union. The ACLU has so far officially refused to help any victimized member of a pseudo-religious cult. They have acted instead to help prosecute the parents and friends of the victim who try to rescue them from the cult leader. (Why ACLU does not undertake a thorough research and investigation of our evidence is almost beyond comprehension). Mr. Berg, then, could mean more problems to our effort to expose cult leaders.

The latest and best news on the Moon fraud is the now confirmed FBI investigation of South Korean C.I.A. bribery and intimidations of U.S. citizens, officials, and Congressmen through its agents. Involved names mentioned include Col. Bo Hi Pak and the Korean Cultural Freedom Foundation, a front group of Unification Church. Pak is probably the No. 1 Moon lieutenant. There are tapes of meetings and a list of 90 names of Congressmen with the amount of the gift; these will help document the wrong doing. Some 20 members of Congress are already involved in the FBI investigation. It now appears that several of the Moon front groups and their U.S. leaders will be exposed for the actions of influencing government officials and elected representatives. We hear Moonie leaders are in big trouble, and now that an exposure has begun, more and more people will come out with further evidence of the wrong doing. (This week a KCIA official defected to the U.S.). Already, WDC is calling it "Koreagate" (see new Time Magazine). One of our concerns is that we hear the completion of the Justice-FBI report could be blocked in Congress just as the congressional resolution on the injustice done to those South Korean religious leaders who opposed Park, was blocked by Speaker Albert in the Senate (the one with the Moonie and Susan Thomson in his office: with the gold leaf Divine Principle on his library shelf). We can't let this happen. We hear that Columnist Jack Anderson is under more pressure although he did resign from a directorship on Moon's Diplomat National Bank. We've heard that WDCites are very afraid of Moon - yielded to his demands - is probably one of the main reasons why we haven't been able to get help or an investigation of Moon and Unification. We note in this morning's news that NY Times, WDC Service reports, "Leaders of the House Ethics Committee have asked Ford for Justice Dept. aid to investigate S.K. influence peddling, which spurred similiar demands by five other house leaders". The time is ripe to press your Senator and Congressman for help and investigations.

With Jimmy Carter coming in as President and making his plans, it's time for us to start alerting his administration to the abuses of cults under the guise of Freedom of Religion. We believe the real boss should be aware of the problem. Write your warning to Rosalynn Carter, Plains, GA. Several thousand letters should obtain the attention of someone on her staff, who will alert her. The Carter family are reported to be very religious - to date this office has not been advised of any knowledge of "destructive cults", or concerned parents groups on their part.

A "How To Write Your Congressman And Cut Red Tape" article is available from this office.

At a recent seminar concerning Moon's U.C. at the Yale Divinity School, the Moonies' spokesman was Dr. Frederick Sontag of Pomona College at Claremont, California. Dr. Sontag, a professor of Philosophy, contends that the U.C. is a legitimate religious organization, not a menace to anyone, etc. We are informed that the Yale Divinity students were very well-read on the subject of Moon and also the pressures in S. Korea against members of the clergy who oppose Park's regime. The students were not taken in by Moon's propaganda. We understand that Sontag (who was chairman of a committee on Moon's Unity of the Sciences held in Washington D.C. Nov. 26 - 28) is writing a book about U.C. for Abingdon Press of Nashville. He wrote to CEFM for information for his book.

Some local religious denominations are writing warning articles for publication in their national church bulletins - we pass this on with the hope you will be able to interest your church in doing this.

We have many reports of media coverage. Some are: Coradi, French and Hassen at Virginia Beach did a two hour TV show; one hour on CBS, LA, with Crampton, Galper, ex-Hare Krishna's, etc.; yours truly on national radio show - Jim Whites' #1 nationally rated "At Your Service" over KMOX-AM, St. Louis.

Local chapter meetings announce public programs in their newsletters - with speakers or film. COPAC, Greensboro, NC had 3 ex's tell their story about the Way, DLM, and U.C.; CEFM-CT and NY and others furnished speakers for a four part series at Yale University; St. Louis friends are speaking and showing films there; the same in San Antonio, Philadelphia, Pittsburgh, Dallas and Fr. Worth.

Any ex-moonies who solicited money for Moon in Cleveland, Ohio during the last three years, contact this office. You may have some information that we need.

The "Star", national weekly newspaper, 11-16-76 reports that psychic Laurie Brady predicts "The Rev. S. Moon will be sent back to Korea in disgrace after it is revealed that he is a false prophet more interested in money than in saving souls".

"Children's Relief Fund, WDC 20036 a project of Korean Cultural and Freedom Foundation, Inc." (Bo Hi Pak's?) released an "Emergency message" 10-15-76 appealing for contributions for their medical team in Indonesia. Does anyone have information of CRI of interest to CEFM?

A federal judge ruled on 11-22-76 that HK may not solicit O'Hare passengers during Thanksgiving holiday. HK attorneys had asked him to declare unconstitutional a regulation prohibiting it.

The fraudulent 'Parent Power' flyer was handed to a KCLT-TV reporter two weeks ago during the publicity on the HK - Slavin charges, The FBI was notified - still no concrete evidence of who published it.

Moon bought another fish business in Norfolk, VA. last week. Under his attorney's name. The former owners are reported furious.

UPI reports that the International founder of Ananda Marga, was convicted of murder in India. His name is Prahat Ranjan Sarkur. Four of his top lieutenants were also convicted for murder, conspiracy, and abetting murder. The charges "were proved beyond doubt", says the Judge. We hear that this cult is big in Minnesota.

Dr. Billy Graham, in an interview in National Enquirer headlined 'IT'S DANGEROUS TO PRACTICE TRANSCENDENTAL MEDITATION' says, "These millions of people don't know what they are letting themselves in for. If a person meditates without religious content -- leaving himself with an empty and susceptible mind -- there is great danger that satanic influences will take over." His conclusion, "...the only lasting effects of meditation, in my belief, occur when it takes the form of a service prayer in the name of Jesus Christ and the Holy Spirit."

Volunteer Parents' Chapter of CEFM, Torrence, CA, continues very actively and Henri Crampton publishes a monthly 1-page newsletter that keeps all members will informed. One item about Hensley's Universal Life Church ordaining tax-payers and several dogs caught our eye, especially since one member from the east coast reports that Baba Huktananda has one of these ordinations so he can perform marriages between the groups of his followers. Baba's recent newspaper published a list of 32 centers' around the country. CEFM needs more information on his Hindu cult -- especially testimonials.

Other newsletters received this month came from C.O.P.A.C., Greensboro, NC; Love Our Children, Inc., Omaha; IFF, Ardmore, PA. We congratulate you who put these together -- it's a lot of work, we know, but the good done towards uniting our efforts is tremendous...keep it up!

CEFM-CT: Jan Rogow announces a meeting on December 16 which Rep. Giaimo will attend. Wish we could make it.

Mrs. Pete Lewis (Mary) has been elected President of CEFM-NH chapter -- they are getting organized and we welcome them to our affiliates.

Citizens Freedom Foundation, Inc., Chula Vista, CA 920 (San Diego is their national office) They have adopted this memorandum as their newsletter for this interim, replacing CFF News. Bill and Betty are covered up in the handling of correspondence and educational and information requests.

My daughter Cynthia is happily employed in counselling in a personnel office in Dallas, is studying for entrance to a law school. She said that returning to Unification was not included in her plans, despite persistent rumors to the contrary. (Wonder who starts these rumors? Would it be the Cults?) We appreciated the concern for her from those who called.

Some bad news, however. One young ex-moonie did return to Moon recently. He had been out one year (he spent 2 years in U.C.) and he was doing alright, when he was contacted by Moonies; 3-4 days later, he returned to the cult. Before that he took a 3 year subscription to a magazine, bought a stereo, and paid insurance for 3 months in advance -- things he would not likely do if planning to return to a cult. Makes one wonder what happened ? We've heard that certain words or actions trigger "spontaneous recovery" in the former victim of classical brain-washing.

We again repeat the advice and opinion of psychologists prevalently expressed to parent groups: "It can take up to a year for the average mind to return to normalcy -- some type of psycho-therapy probably is necessary. Mind-manipulation and hypnosis usually result in heavy personality problems, and frequently more serious mental disturbances. Why take chances -- see a cult-knowledgeable psychiatrist or psychologist.

Dr. Geo. Swope advised that his rehab house is operating on a limited basis. He use the 'structured educational approach' covering four weeks. His plan includes many subjects and choices in recreation, education, therapy -- physical, vocational, and psychological. Included are physical chores, religious and philosophical history, western culture vs. eastern sociology, and family relations.

Swope's plan is the result of careful and thorough studies and analysis of many personal experiences and recommendation of professionals and involved persons with which this office is familiar. We fully support and recommend it. It ought to be a model for other rehabs being established. The cost is very reasonable, but outside financial help is needed for building improvements. Any contributors wishing tax-exemption should make checks payable to Bradford Baptist Church, Bradford, NH 03221 and mark your check 'For Rehabilitation Center'.

Your co-ordinator has prepared a 4-page 'Situation Report' on the status of CEFM. If you are a contributing involved member and would like it sent to you please send a self-addressed stamped envelope with "Situation Report" written on the outside. We also will send a list of recent CEFM publications available if anyone requests it.

GMS

11 January 1977
Third Page

As I told you, there is a new development. The deprogrammers have apparently secured a list of parents of Hare Krishna devotees. Doorbell rings, and a person gains admittance by claiming to be a Hare Krishna devotee with a message from the child for the family. Then, it develops that that person is really not as claimed, but is a salesperson for the deprogramming operation, offering to rescue the child for a down payment of fifteen hundred dollars. I have asked for affidavits of people to whom this has happened.

Sincerely,

Jeremiah S. Gutman

cc: Dean Kelly
Aryeh Neier

:P

January 22, 1977

TO WHOM IT MAY CONCERN,

As the Father of a devotee of the Krishna Conciousness Movement, I wish to state that I have received unsolicited telephone calls from so called "deprogramers" offering to help me get my son out of the Internation Society for Krishna Conciousness.

The callers have remained anonymous but they have informed me that they would give me further information if I agreed to meet with them. When I inquired as to what fee they charged for such service, I was given a figure of $1500 dollars plus expenses which would probably come to a total of about $5000 dollars. I further inquired as to the qualifications of these "deprogramers" and they stated that they had people who had been members of the Krishna Conciousness movement and of similar organizations who were well prepared to deal with any situation that arose.

Since the above calls which I received in November of 1976, I have not been contacted again and I am unaware as to who these deprogramers are.

Father of a devotee of
Krishna Conciousness

State of Michigan )
) ss.
County of Oakland )

# AFFIDAVIT OF DOROTHY MORRISON

I, DOROTHY MORRISON, being first sworn, say:

I am the mother of Matthew Morrison, Jennifer Morrison, Kristina Morrison and Bonnie Morrison, all of whom are members of New Educational Development Systems, Inc. (hereinafter "NEDS"). During December of 1976, I was contacted on two occasions by Eve Eden, my son Matthew's fiancee, and was told that if I wanted to rescue my children from the clutches of NEDS, that I could use the conservatorship procedures in California. I was further told that if I decided to rescue my children from the clutches of NEDS, I should contact Michael Trauscht, Esq. or Wayne Howard, Esq. who were the best people for such a job. I was given the telephone numbers and addresses of Michael Trauscht, Esq. and Wayne Howard, Esq. and urged to contact them with regard to deprogramming my children.

Because I feel that the foregoing misuse of the conservatorship laws is contrary to human rights and because I

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EXHIBIT U

have faith in the judgment of my children, I did not follow Eve Eden's suggestion.

Executed on January 15th, 1977, at West Bloomfield, Michigan.

DOROTHY MORRISON

Sworn and subscribed to before
the undersigned Notary Public
on this 15th day of January, 1977.

My Notary is for the County of Wayne

Naomi Curington
NOTARY PUBLIC
Naomi Curington

WATERBURY REPUBLICAN
WATERBURY, CONN.
D. 31,686 SUN. 65,610

NOV 16 1976

I/h 40

### *Held in murder*

# Hresko was arrested in abduction incident

By B. JAY COOPER

John Hresko, charged Sunday in the beating death of a Waterbury man, earlier this year was arrested in connection with the alleged abduction of a young disciple of the controversial Rev. Sun Myung Moon's Unification Church.

Hresko, whose case on the murder charge was continued in court Monday, allegedly was one of six persons who in January was charged with unlawful imprisonment. Hresko, of Southbury, allegedly participated in abducting David Goodman, formerly of California, from a Tarrytown, N.Y., restaurant.

In court Monday, Hresko was granted a continuance to Nov. 23. Bond was set at $100,000 and Hresko was held in lieu of bond. Public Defender Francis Fitzpatrick was appointed to represent Hresko, of Rockridge Road in Southbury.

As of late Monday night police still had not received an autopsy report on Mark Lacombe, 21, of 1103 Cooke St., who Hresko is alleged to have beaten to death.

The January arrest stemmed from a complaint by Goodman who claimed he was taken from a Tarrytown restaurant and held in a Mount Pleasant motel by the six persons arrested.

At the time a spokesman for the Rev. Moon's controversial cult said that a key figure in the alleged abduction was Ted Patrick, a self-styled specialist in "deprogramming" young people from what he and others believe to be mind control by various religious orders.

Goodman was described by the Rev. Moon's spokesman as a convert who had been living on one of Moon's large estates in the Tarrytown area. No records were available Monday night on the disposition of that case against Hresko.

In court Monday, though, motor vehicle charges of reckless driving, failure to obey an officer's signal and a headlight violation pending against Hresko from an Oct. 12 arrest also were continued to Nov. 23.

A motor vehicle case against Lacombe, as the result of an Oct. 30 arrest, was nolled in court Monday.

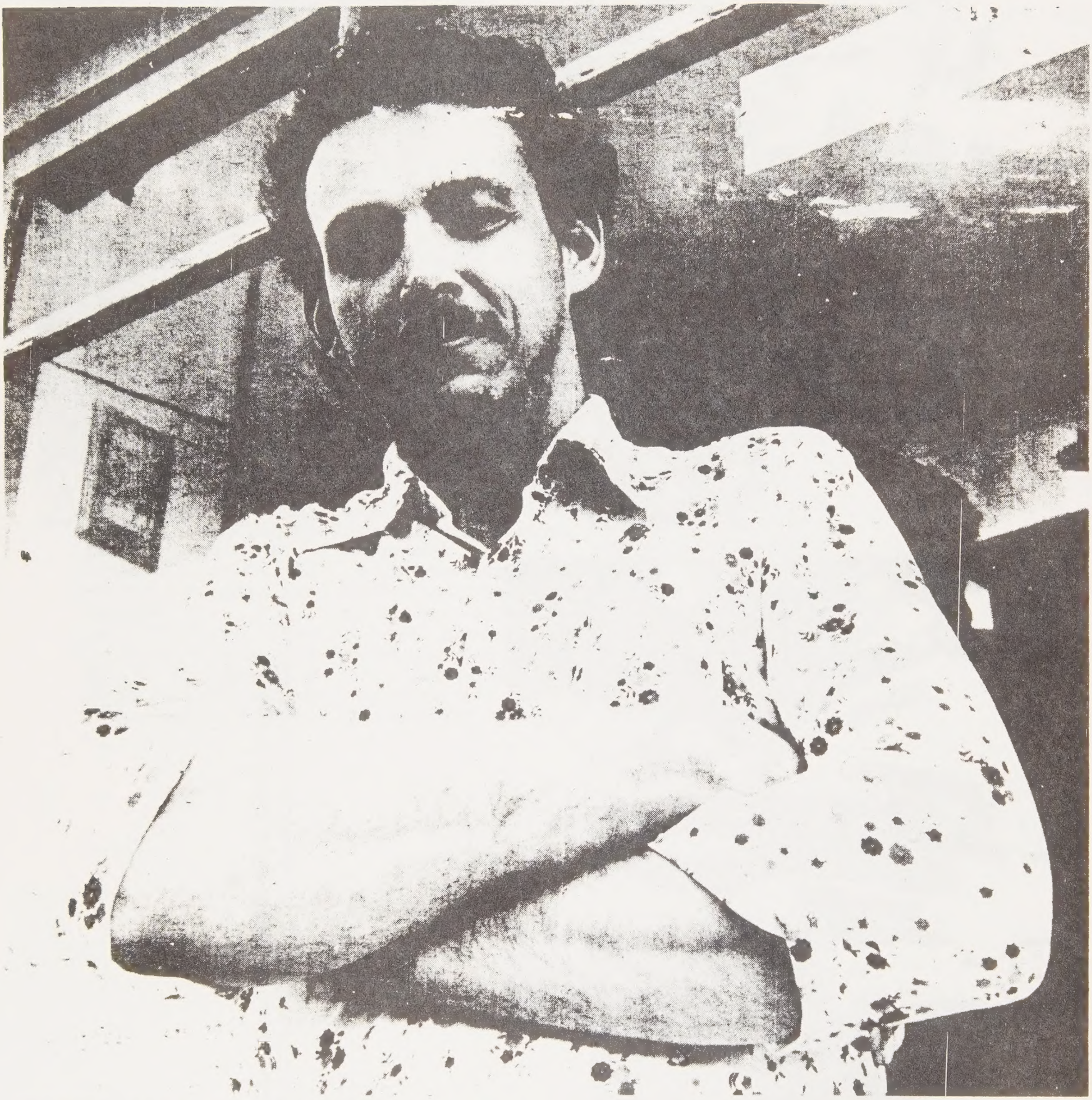
Lacombe's body was found Sunday afternoon in Waterville Park's Hancock Brook. According to police reports, friends introduced Lacombe and Hresko Thursday at a Thomaston Avenue bar. The men reportedly spent a long night drinking together, finally ending up at the Peddlars of Evil Motorcycle Club at 1320 East Main St. Hresko reportedly is a member of the club.

A fist fight broke out, police said, and Hresko allegedly subdued Lacombe. An unknown accomplice, who police still are searching for, reportedly helped Hresko drive off with Lacombe's body. It is not known, however, whether Lacombe was dead at this point. The car probably stopped at a bridge across the Hancock Brooke and Lacombe was dropped to the rocky terrain below, police said.

Police still are unsure of the time sequence, however. If Lacombe's body was dropped Thursday night, police don't understand why it was not discovered before Sunday.

Lacombe's face, police said, was badly beaten, but there were no other marks on the

Four hired "thugs" on their way to the arraignment for the Jan. 19th kidnapping of Mark Goodman.



SECURITY MAN: Fred Hatch of Ipswich works as security man for a deprogramming operation which persuades young people to leave the Unification Church.

DANVERS, MASS.
HERALD
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JUN 3 1976

# *Fighting the cult:*

# 'Give them back free will'

Fred Hatch is the big guy with the cigarette in his mouth, lounging in the doorway of the Gospel Mission on Market street in Ipswich.

"How ya doing?" he asks passers-by in a friendly way.

Not all of them answer.

Hatch stands 6 feet 4 inches tall and weighs 209 pounds. He needs a shave. He looks as if he has been around — and, by his own account, he has.

He did drugs in 'Nam, got into street fights in Beverly, and drank too much on a variety of occasions, including his sister's wedding, where he was arrested.

"I've been involved in quite a few capers," he said this week. "I would do something, well ... quite out of the ordinary.

"If I were walking along and I saw a guy I didn't like the looks of, I would just hit him on the side of the head."

Six months ago, Hatch found a new, out-of-the-ordinary outlet for his energies. He became "security man" for fellow Ipswich resident Carl Warenowski, a "deprogrammer." Warenowski used to be a member of the Unification Church, an international religious cult whose methods of raising money and recruiting members are both successful and alarming. Now he makes a living by talking people out of the Unification Church. And while Warenowski talks, Hatch guards the door.

It all started last Thanksgiving when Hatch, at loose ends, visited a friend from Ipswich High School who was active in Immanuel Baptist Church. At his friend's house and at the church, he said, "I found the love I had been looking for." He got to know Warenowski, who had been de-programmed under the guidance of the Baptist Church pastor.

And a few weeks later, he found himself accompanying Carl on a job.

Hatch and Warenowski arrived at a motel outside Boston at 9 p.m. They were met by a worried middle-aged schoolteacher, his wife, who was weeping constantly, and their daughter Martha, "a beautiful young lady with a blank stare — what we call the thousand-mile stare."

Martha had been let out of the Unification Church headquarters in Boston on the pretext of having dinner with her parents. She had not seen them in the three years since she joined the church. After dinner at a Howard-Johnson's, her parents drove her, by pre-arrangement with Warenowski, to the suburban motel where the deprogramming would take place.

"Carl kept asking her, 'who are your true parents?'" Hatch recalled. "She wouldn't answer. It was like she was in another galaxy."

Carl repeated this question for literally hours. Occasionally Martha would parry with, "What do you mean?"

Meanwhile, responding to Warenowski's instructions, Hatch familiarized himself with what has now become a routine: checking the bathroom for glass or other sharp instruments which could be used in a suicide attempt, standing behind the person being deprogrammed in order to block a sudden lunge for a door or window, sleeping with his back against the locked motel door.

Martha's first session lasted until 4 a.m. the next day. After a few hours sleep, Warenowski resumed the questioning. He badgered her for hours with questions about the amount of money she had made for the Unification Church. They later found out, he said, that she had been taking in up to $300 a day.

At first, Martha refused to talk. On the second day, she began to ask questions. She asked, "What am I doing here?" and was told, "We're just here to help you get your free will back."

Hatch said Martha, unlike many subjects, did not scream.

"If there's a lot of hollering and screaming, we tell the motel owner that the person being deprogrammed is a heroin addict who is going cold turkey, or that the parents have just taken their son or daughter out of a mental institution," he said.

To prevent the noise from being audible, he usually books three motel rooms. The deprogramming is done in the middle room.

Hatch and Warenowski, Martha and her parents stayed cooped up in the motel room for a week, pursuing the same routine of hours of interrogation, followed by short periods of sleep.

"The parents have to be there all the time," Hatch said. "And they have to perform the actual abduction. We could not take the risk — and we're taking a very big risk as it is."

Martha refused to recant. Hatch left. The next day, Ted Patrick, the guru of the deprogrammers, took over the case.

The deprogramming worked.

"I wish you could see Martha's smile now," Hatch said. "It's vibrant and beautiful."

Martha's deprogramming was followed by several weeks of "rehab", as the movement calls it — visits with former members of the Unification Church who are now dedicated to defeating its seductive appeal.

She herself has become a member in good standing of the deprogramming movement — a movement that like its principal target, the Unification Church, is becoming international and is developing its own jargon.

### Divine deception

For members of the church, for instance, the lies told to raise funds are "divine deception." For their adversaries, the initial period of indoctrination in the Unification Church is called "the love-up" or "the honeymoon", and the vacuous serenity which follows is characterized as "the thousand-mile stare."

On Friday, Carl Warenowski, who was just back from a five-week stint in England, walked into the Gospel Mission and announced to Fred Hatch in clipped tones, "We've got a case. Be at Logan Airport at 3:30, ready to go."

And Martha went with them.

For Hatch, watching Martha's deprogramming was so stressful that he wasn't sure he wanted to continue. But the change in Martha's personality has convinced him that the long hours, the anxiety and the sleeplessness are all worth it.

# STEP BY STEP ACCOUNT OF THE EVENTS LEADING TO THE PROCURRING AND ISSUANCE OF CONSERVATORSHIP

The following is a step-by-step account of the series of events leading from the initial contact of the "deprogramming" victim's parents by the negative parents group to the final "legal" issuance and service of the Court Order for Temporary Guardianship (so-called, Conservatorship)--i.e., having the child placed into the custody of his "legal guardian", usually his or her parents ( even though, in most cases, the "child" is over 21 years old!).

1) The parents of a "cult" member are contacted by parents who are themselves members of, what we shall call, negative parents groups (i.e., Citizens Engaged in Reuniting Families, Inc. (CERF), Citizens Freedom Foundation (CFF), Committee Engaged in Freeing Minds (CEFM), Freedom of Thought Foundation (FTF), Individual Freedom Foundation (IFF), and many more). The names, addresses, and telephone numbers of the contacted parents have been obtained through the following ways:

a) paid or unpaid volunteer spies or informants who have successfully infiltrated the "cult" and gained access to personnel files, membership rosters, etc.

b) ex-members of the "cult" who provide detailed information about individual "cult" members (i.e., name, address of parents, church affiliation of parents, etc.).

2) The contacted parents are then told that their child is in grave danger (physical, spiritual, psychological, etc.) as long as he or she remains under the influence of the "cult". The caller then presents some "revealing facts" (i.e., lies and distortions) which portray the "real","sinister" inner workings of the "cult". Presented as the "facts" are all kinds of gross allegations and malicious innuendos, particularly the charge of "brainwashing" or "mind-control". In brief, they are informed of the recent innovations in "rescuing" such children that are legal and more effective (i.e., the Court Order for Temporary Guradianship viz-a-viz the once commonly used illegal and dangerous methods of kidnapping).

3) The contacted parents, now frantic that their child is in "serious danger", are then invited to a negative parents group meeting (at home, church, or other location) to find out more information.

4) The contacted parents arrive at the negative parents group meeting and are warmly greeted by other parents of "cult" members and ex-members. All hear "authoritative" speeches by:

a) professionals (i.e., psychiatrists, psychologists, ministers, attorneys, etc.) who denounce the "cults" (in general and in specific) as "evil" and "unhealthy" and therefore "dangerous" to all involved with them--and even a threat to America itself. The speakers readily resort to every kind of lie, distortion, falsehood, and slander to inflame the imaginations of all present and generate a fiery hatred for the "cults" (in general and in specific).

b) ex-members who give detailed (and exaggerated, if not blatantly false) accounts of their "frightful" experiences of "mind-control" while under the influence of the "cult" and how grateful they are now to their parents and their "deprogrammers" who "rescued" them.

5) The frantic parents then hear of the great successes that have occurred as the result of "deprogramming". All present praise the "deprogrammers" for their dedication and hard work in this "great cause" of "rescuing" deceived youth from the "mind-control" of the "cults".

6) The parents then speak to the ex-members, some of whom quite possibly know their own child personally. The parents are told that their beloved child may "appear" coherent and happy in his or her involvement in the "cult", but actually there is "no doubt" that he or she underneath is an innocent and tightly-bound "victim" of "mind-control".

7) a) If the "deprogrammers" are present at the meeting, the contacted parents will be introduced to them and their services will be explained: its great successes, the gratitude and "new life" of the "rescuees", the legality, convenience, and effectiveness of the Court Order for Temporary Guardianship, the likely success of the "rescue" of their own child, and a brief explanation of the price they must pay.

b) If the "deprogrammers" are not present at the meeting, their services will be acclaimed and explained by those present (especially by veteran parents of such procedures), and information will be given for contacting them.

8) Once the "deprogrammers" are contacted, the parents meet with them and learn of their services in detail: the process of obtaining and serving the Court Order for Temporary Guardianship, the legal abduction and transportation to the "deprogramming" facility, the methods used in the "deprogramming", etc. The parents are then advised to maintain trusting communication with their child, making sure not to let their association with the "deprogrammers" known.

9) Based upon this deluge of persuasive "facts" and emotional experiences, the parents hire the "deprogrammers" to "rescue" their "victimized" child from the "cult".

10) The parents, the "deprogrammers", attorneys (associated with the "deprogrammers"), and ex-members of the child's "cult" approach a county court judge (usually of the county wherein the parents reside) and try to convince him that they have reason to believe the subject "cult" member is presently a "victim" of "mind-control" and should be immediately "rescued" for the benefit of himself, his bereaved family, and all concerned.

11) They inform the judge of the legality of the Court Order for Temporary Guardianship and, especially, its previous uses and successes. Impressed by the "facts" of "mind-control", moved by the strained emotions of the anguished parents, and assured of the ethics and legality of the procedure, the judge signs the Court Order for Temporary Guardianship, as prepared by the "deprogrammers'" attorneys.

NOTE: The judge has signed this Court Order for Temporary Guardianship without ever having met the subject "cult" member himself face to face, nor ever having received a medical evaluation of the member's competency from a qualified, non-partisan medical examiner. On the contrary, all "evidence" has merely been a combination of alleged "facts" and strained emotions alone! And the subject "cult" member is oblivious to this whole prodeeding.

12) Arrangements are then made to abduct the subject "cult" member. Usually, this involves an invitation by the parents for the child to come home for a visit. Sometimes, the member may not be able to leave for home right at that time. In such cases, the parents may invent an emergency (i.e., the father has had a heart-attack) and then request that the child come home immediately.

13) When the time of arrival is determined, the "deprogrammers", attorneys, and parents go to the local police station to enlist their assistance in the abduction. Based on the legality of the Court Order for Temporary Guardianship, the police obediently comply and an adequate number of officers is offered.

14) The actual abduction is planned to the detail among all concerned: place, time, means, and by whom.

15) The subject "cult" member arrives as hoped; the plan is implemented: Surrounded by the "deprogrammers" and police officers, the victim is corralled and the attorney serves him the Court Order for Temporary Guardianship. Legally, the victim is thus bound to submit.

16) Thus having been legally served, the bewildered, enraged, and scared victim may put up a fight and be subdued, attempt to escape and be restrained, or helplessly submit to his captors.

17) Thus apprehended, the victim is whisked away--ultimately to the "deprogramming" location.

NOTE: The victim has never been offered his right to an attorney. He is allowed no phone calls. In essence, he is treated worse than a criminal. He is granted no rights, because he has already been branded incompetent. His pleas fall on deaf ears. And his hours and days of imprisonment and harrassment begin.

THE GUARDIAN
4 OCTOBER 1976

# Brain-washing kit to fight fringe cults

By JOHN EZARD

A "do it yourself" manual setting out in detail how to brainwash people, including, apparently, the Roman Catholic Church, is in the hands of the British Medical Association. The National Union of Teachers, the Home Office and most other Ministries.

The manual describes methods of weaning of fringe cults adherents back to "rationality" by subjecting them to starvation, sleep withdrawal, "physical correction," verbal stress and "aggressive sex."

The nine-page booklet is an attempt to introduce to Britain "deprogramming," an extreme anti-religion technique which has been associated with kidnapping, violence and court cases in France, Japan, and the United States. The group which published it here said yesterday that it was collecting money "so that parents will be able to deprogramme their own children."

Dr William Sargant, consulting psychiatrist at St Thomas's Hospital, London, the senior British authority on brainwashing, is astonished at the sophistication of the booklet—titled The Constructive Destruction of Belief: a Manual of Technique.

"It is an absolutely correct account of a devastating technique, first elaborated by the Russians and Chinese, which would very likely work. It horrifies me to see my theoretical work carried to the ultimate degree like this." Dr Sargant, who was called as a defence consultant for Patty Hearst's lawyers, added: "It is the sort of thing Charles Manson used on people and very much the sort of thing that was done to Patty Hearst."

The campaign's founding activist, Mike Heys, lives at Churchfield Road, Ealing, London. Mr Heys, who is 24, says two years ago his girl friend joined a branch of the Children of God sect in Torquay. They had lived together for four months. It made a considerable impact on him when "she said before she left me that I was Satan because I would not join the sect with her."

Now he lives alone, looking under-nourished and red-eyed from lack of sleep. He has stopped working as a supply lorry driver and is existing on the remains of a £2,000 legacy so that he can spend his time writing, telephoning and assembling sympathisers to build up the People's Organised Workgroup against Ersatz Religions (POWER).

He began as the archetypal lobbyist—a man with a cause, a rented room, intelligence, energy, likeability and printed notepaper (POWER: General Secretary, Mike Heys). But he has progressed. He has printed 200 copies of the manual, sends a regular newsletter to 40 people—many of them ex-cult members. Like him, they have developed a powerful suspicion or resentment against the newer, dogmatic fringe religions.

"I would be prepared to, although it would not be necessary to use every technique in every case," said Chris Peterson, an ex-cult adherent who is now a salesman in a London boutique.

Mr Peterson said he heard Mr Heys's address mentioned on the disc jockey's programme. He now works for Mr Heys "three of four evenings a week." Mr Heys met an American deprogrammer on holiday in Britain earlier this year and they compiled the manual, with the American providing "75 per cent" of the material and much of the bibliography.

The main English group concerned about the growth of cults is FAIR, whose parliamentary spokesman is Mr Paul Rose, Labour MP for Blackley. Mr Heys and others broke away because FAIR refuses to "fight fire with fire" by involving itself with deprogramming.

They claim—and on this first point Dr Sargant agrees—that many cults owe their influence to forms of brainwashing. They go on to insist that this influence can be conquered by only another form of brainwashing.

Parents should be left to take responsibility for kidnapping. When the member passes into the hands of the deprogrammer this man should have with him "an assistant of a sizeable nature and very fit". The manual claims that British police will not interfere "because of their dread of being involved in domestic disputes."

It claims that 300 "trained" deprogrammers are active in the United States, where cults are longer established. Inquiries in Washington yesterday suggested that the total is nearer 50 - 60 and that not all of these use extreme methods. Some use persuasion and friendly conversation.

The Church of England and the Evangelical Alliance, which are listed in the manual as mainstream religions potentially interested in deprogramming, have asked for their names to be deleted. The alliance said: "We are always concerned to warn people about the dangers of certain cults. But we would never support brainwashing. The end does not justify the means. People must be left free to believe what they wish."

Dr Sargant said he would be "dreadfully horrified" if the methods in the manual were used in Britain.

I/K 18

# DEPROGRAMMING

## The Constructive Destruction of Belief

## A Manual of Technique

Ted Patrick the father of modern Deprogramming. The man with the well-earned nickname "Black Lightning".

I/K 50

Dedication

To Ted Patrick, the first Deprogrammer, and Bob and Cheryl who finally made it out.

## FOREWARD

There has been a marked increase in public awareness regarding the subject of Deprogramming in Great Britain. Recently FAIR (Family Action for Information and Rescue) organized a visit to this country by American Deprogrammer Carl E. Waranowski who gave details of US methods to FAIR members. There has also been some media coverage on the need to Deprogramme cult members.

POWER (People's Organized Workgroup on Ersatz Religions) feels that the time is now opportune to set the wheels in motion for getting Deprogramming underway. To this end POWER has organized this course as an introduction to Deprogramming and has prepared this manual based upon techniques as they are practiced in the USA.

This manual is intended to serve as a very basic outline. Talks will be given to amplify the points made here as well as providing an opportunity for interesting personal anecdotes to be related to participants.

# DEPROGRAMMING

## Introduction

Although well established in the USA the subject of Deprogramming is relatively new in Great Britain. However, with the growth of ersatz religions in this country, some method is needed to combat the pernicious influence they increasingly exercise over the young and gullible. Deprogramming is such a weapon.

Why is Deprogramming necessary? In order to understand why one must first define Deprogramming.

Deprogramming is the skilled application of any technique necessary to bring about in a subject the total rejection by him of those attitudes, beliefs, ideals and loyalties which are considered undesirable. In addition, their replacement by those qualities that are considered necessary.

At this time subjects are usually young people and those seeking deprogramming actions are their parents or close relatives. This will, no doubt, change as the greater possibilities of Deprogramming are recognised.

So why is Deprogramming, or Deprog as it is known amongst professionals, necessary? Times have changed and where youth at one time used to get involved in more or less harmless, if boisterous, physical activities such as motor cycle gangs, hooliganism and street fighting etc. as a passing phase, these days the emphasis is on involvement in beliefs and ideologies. This would be harmless enough if the spectre of mind-control was not entered into it as is the case in ersatz religions.

It is a well-established idea that Society has a duty to protect its citizens. Equally parents and relatives have a duty to protect their young ones, even from themselves and against their wishes if this is optimum. The flower of youth must be protected if it is to flourish and blossom into a mature and sane adulthood. For this no price is too heavy.

This then is what makes Deprog necessary and it is the evil that the Deprogramming Technician (Deprog Tech) works to root out.

## The Technique

In the normal course of events the Deprog Tech will be approached by the parents, close relatives or friends of the subject who is involved in a cult. These become the Technicians clients but the relationship, while professional is also personal as the clients depend on the Technician for their peace of mind.

During the initial contacts it will be found that the clients are in a confused state regarding the steps that they sould be taking. It is, therefore, the duty of the Technician to pacify them, reassure them and guide them into a realisation that a Deprog can return their loved one to them. In so doing, the Technician should bring all his powers of persuasion and scientific knowledge to bear in order to win his clients over as firm supporters of the Deprogramming to follow, because Deprogramming can be thwarted by a client's unwillingness to see it through to the end. Needless to say, this can cause financial hardship to the Technician.

Having fully established the basic relationship between himself and his clients the Technician now moves on to a crucial aspect of the Deprogramming. This is the stage where he must, with as little involvement of himself as possible (for obvious legal reasons), have the clients themselves devise and execute the physical extraction (usually involuntarily) of the subject from the stranglehold of the group. A useful method of accomplishing this and steering clear of complications is for the Technician to fully brief the clients on successful ruses previously used to trick subjects into placing themselves temporarily out of the control of a group and under the control of clients.

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Technically, this could be described as kidnapping. Since there is always the possibility that the police will be called in at this or a later stage, the Technician will need to be alert to certain factors in his favour. The principal of these is the dread the police have of becoming involved in domestic disputes. They usually make every effort to avoid being dragged in, and, if forced to act, attempt to maintain the neutral role of simply restoring calm and preventing hostilities. It is therefore wise, should this occur, for the Technician to remain in the background as much as possible, allowing police attention to be focused solely upon the domestic confusion confronting them.

The possibility of police intervention should also act as an incentive to the Technician to accomplish a secure, fast and successful Deprog since this will produce a grateful and normalised subject only too anxious to see the clients and the Technician as the source of his salvation.

There are two types of involvement in ersatz religions, those in which the subject lives at home with his family and attends activities of the cult and those which require total participation by the subject including absence from the family unit and severance of all ties. In both cases a convincing strategem is needed, but in the latter there are, obviously, greater obstacles to be overcome. Using a real or artificial family crisis (such as the sudden death or serious illness of someone close to the subject) the subject can be tricked into leaving the cult's centre and forcibly taken by the parents to the Deprog site.

One very successful ruse has been used in the USA. In this case the parents contacted the subject and, appologising for previous upsets, declared that they now understood the subject's viewpoint and proposed a reconciliation over dinner on neutral ground. The subject was met by the parents and after entering the parents car was overcome and driven off to the Technician. Needless to say a satisfactory Deprogramming was achieved, with the subject eventually expressing much gratitude.

The Technician must always have at least one Deprogramming Assistant for the sessions to follow. The Asst should be of a sizeable stature and very fit. Recruitment should be conducted carefully so as to exclude the criminal element. Ideally a Technician or Asst will have a background as a former policeman, prison warder, male nurse (mental) or a cult member. In the first three cases, the person will have had training and experience enabling them to handle subjects with understanding but displaying an iron fist in a velvet glove. The last-named will, of course, have full familiarity with the evil and its cure.

The initial confrontation will include the subject, the client/s, the Technician and the Asst/s. The purpose of this meeting is to convince the subject that he is faced with a united front and has no possible allies to assist him in a contemplated escape. It will also serve to show that the Technician is acting with the full approval of the clients and the subject will, by sheer force of numbers, be completly dominated.

At the conclusion of the initial confrontation the clients will depart leaving the subject in the hands of the Technician and his Asst/s.

Whilst it is always necessary, as we have seen, for the clients to participate in the initial stages of the Deprog, the Technician should discourage, and if necessary forbid them from being present during the succeeding stages of the Deprogramming when the use of scientific stress-inducement and and other techniques could, through ignorance, be so easily misunderstood by the anxious client.

Throughout the sessions full use should be made of the principle of opposites. In this case the Technician will play the part of a sympathetic, would-be friend trying to help the subject and the Asst/s will take on a more sullen and uncompromising role.

Deprogramming falls naturally into two phases. Phase One is concerned with taking the subject from full alienation from the family (as a cult member) through to total renunciation where the subject is both physically and mentally exhausted with personal conflicts and drives neutralised. (At this stage the subject can be likened to a new-born child needing only love and education to mould his personality. This latter is accomplished by the clients in Phase Two.

There are certain basic rules and fundamentals relating to Phase One which are always present. The father of Deprogramming Ted Patrick, has performed an invaluable task in using and refining a number of techniques. These consist of the following:

### Food Termination

Throughout this phase, the subject is given no food and the only fluid allowed is water. As the Deprog usually only lasts a few days, there is no danger of the subject suffering too seriously from a medical point of view. However, should it continue for a course of weeks, small quantities of food should be given to the subject, where possible as a reward for making progress. The subject should be informed that food will be forthcoming as soon as his resistance is broken down.

### Sleep Withdrawal

The subject is allowed no sleep during the Deprog. When the subject falls asleep, he should be immedialely awakened. There are several methods for ensuring that the subject stays awake. Some of thses are physical discipline, rubbing subject down with ice-cubes, packing ice-cubes under subject's armpits and on the nape of the neck, making the subject stand upright without support so that when he falls asleep he drops to the ground waking himself up again or throwing the subject into the air and letting him fall to the ground. The main objective is to ensure that the subject gets no sleep and it is left to the Technician and his Asst/s to achieve this.

### Shame-inducement Through Nudity

At some stage in the Deprog this technique may be used. The subject is stripped with the assistance of the Asst/s. Most subjects are very body conscious and having to stand naked in front of their opponents causes a person to become a temporary introvert. The Asst/s must also take advantage of this weakness to bring home forcefully to the subject even the smalllest flaw in his physical make-up.

It should be noted that the subject must be accompanied when making any visit to the toilet. Apart from this, by the way, no other hygiene is allowed.

### Physical Correction

This is a very sensitive area heavily associated, in the public's mind, with punishment. Great difficulty can be predicted for any attempt to point out the wide gap between the two for the benefit of parents or authorities. The usual outcome of such attempts will be greater misunderstanding and emotional upset together with a lessening of respect for the Technician and the subject of Deprogramming itself.

For these reasons we advocate a firm policy of no public discussion. If a statement has to be made we advise that the response should be an emphatic denial that physical methods of this nature are ever employed or, indeed, that they have even been contemplated. Within the profession, however, we all know that from time to time it will be found necessary to use physical correction on a subject of either sex. Of course, we also know how difficult it can be for a Technician to bring himself to do it, but do it he must, and it is a mark of his disciplined approach that he is able to apply it in a clinical fashion without lapsing into the use of brutal excesses.

It goes without saying that in keeping with the above approach any physical correction should be administered with as little bruising as possible and the avoidance of fractures or internal injuries.

### Verbal Stress

It is a basic rule that throughout Phase One the subject is subjected to a torrent of verbal advice delivered at maximum volume and minimum distance. It is recomended that electronic amplification be employed in order to keep the stress on the Technician to the minimum whilst ensuring maximum impact on the subject. This verbal bombardment takes the form of a frequently repeated patter of derogatory statements concerning the subject's allegiance to the cult, its beliefs and leaders. Obviously this also contains anything else the client wishes the subjects Deprogrammed from. The following are useful additional topics used successfully by Ted Patrick himself.

| | |
|---|---|
| Money: | Showing the subject how the money going into the group passes mainly to the leadership, with very little reaching the lower levels. |
| Family: | Pointing out how the subject was causing anguish to relatives and destroying the family group. |
| God: | Refering to the leaders of the cult as gods and making it appear that the subject was merely their dupe. Great emphasis sould be placed on degrading the leaders. |
| Free Will: | Arguing that the subject and his follows are being totally controlled by the group, that they have no free will at all and that they are mindless robots. |
| Willpower: | Emphasising that the Technician has tremendous strength of will and stamina and has always triumphed in every Deprog he has engaged in. No matter how hard the subject tries he will be unable to keep intact his own beliefs. |

On occasion it will be found that the subject seeks to withstand persuasion by reciting or chanting hymns, creeds, mantras or prayers etc. A useful method of curing this tendency, as discovered by Ted Patrick himself is to fill the subject's mouth with ice cubes ensuring that the subject cannot spit them out. In another case, Ted Patrick used photos of cult leaders in place of toilet paper in front of the subject, leading to an immediate and total breakdown of the subject. These two examples are given to illustrate that the Technician needs to be imaginative, resourceful and flexible in his attitude.

Destruction of Holy Works

A very effective and necessary step in overcoming a subject's resistance by means of shock is the destruction of the cult's holy works by fire. This requires that the books and other literature are actually burned in full view of the subject. The effect is to break down routine thought-patterns. Use of fire can have an hypnotic effect on subject and achieves, in addition, the necessary result of destroying the material so that it is no longer accessible to the subject during Phase Two.

Phase One can take from a few days to a few weeks to complete. Needless to say, the Technician and his Asst/s need to operate a shift system so that at least one of them is constantly with the subject in order to prevent escape or suicide etc.

It is essential that Phase One is completed before Phase Two is commenced. The Technician can easily recognise the completion of Phase One by:

1) The docility of the subject.
2) The blankness in the subject's eyes.
3) The general lifelessness of the subject.
4) Abject fear.
5) The total renunciation of the cult formerly adhered to by the subject and vilification of its leaders and senior members, including signed statements renouncing the beliefs.
6) A growing realisation by the subject that he has finally triumphed over his former irrationality.

The above should not be relied upon as final proof of the subject's rejection of the cult. A test can be made in order to fully establish the exact position. This consists of having the subject voluntarily defecate upon photographs of the cult leaders, copies of the holy gospels of these cults and other sacred artifacts, and secondly, writing an abusive letter to the leaders of the religion ridiculing them and announcing the subject's disavowal.

Upon successful termination of Phase One the Technician will be able to arrange the happy reunion of the subject with his/her family.

Phase Two is entered upon with the return home of the subject. During this time, known as "floating", the subject should be kept fully occupied by his parents or close relatives.

Re-moulding or re-education of the subject is left entirely in the hands of the clients. The Technician should, of course, be willing to offer his advice to the clients if it is required. In the event of progress through Phase Two proving to be slow or diffucult the subject can be returned to Phase One at the Technician's discretion. As the subject has yet to find his feet and think for himself he/she is still vulnerable and suceptible to contacts from the cult. The subject should not be permitted to answer 'phone calls from the cult or meet members for some time. It is best that he is accompanied by at least one parent or relative as much as possible during this stage. Emphasis should be placed upon the subject having plenty of sleep, good diet and lots of activity while he/she is "floating".

## Sex and the Deprog Tech

It cannot be sufficiently emphasised that parents or close relatives should not attempt to conduct Deprogramming upon a family member. Just as they were originally unable or unwilling to prevent the subject from entering the cult, so they will be unable to adopt, let alone maintain, the objectivity necessary to force the subject through nerve-wracking sessions. Even if the parents or close relatives had the nerve and stamina to carry out Deprogramming they would, without doubt, be unable to cope with one stage that often occurs.

This is the stage where the subject finds the Technician to be sexually attractive, a remarkably unstable and unpredictable period in the Deprog and one of the most fascinating for the Technician. Nothing in the subject's character or past behaviour can be taken as a definite indication of how the person will act during this period. The normal sexual urge may intensify or diminish, or it may manifest itself in the form of unusual inclinations (hetero- or homosexual). Further, it may prove desirable in order to sustain the relationship built up between the Technician and subject, to deliberately encourage or discourage an advance on the part of the subject. No parent or close relative could, or indeed should, be expected to deal with a situation of this nature. It takes the expertise and experience of a Technician with his detached and benevolent viewpoint to know how best to help the subject through this difficult time.

There have been stories of subjects being hetero- or homo-sexually raped by Technicians. These would be laughable if they did not occur with such regularity. Frankly, we must dismiss these (together with tales of gratuitous violence or viciousness) as hallucinations experienced by subjects who have failed to complete their Deprogramming, or other vicious and deluded opponents of Deprogramming.

If there is any substance to these stories it will invariably be found to be based on the subject's ignorance of the techniques of Deprogramming. Far from rape, what the subject has experienced is almost certainly the application of aggressive sex by the Technician (the beneficial aspects of which are dealt with above). In the turmoil of the sessions it is hardly surprising that this confusion should arise.

## Financial and Legal Aspects

Providing a Deprogramming takes time and effort and obviously costs money. The cost of a Deprogramming should offset the expenses of the Technician as well as providing his income.

In Ted Patrick's case, this can cost as much as 25,000 Dollars (£12,000). For someone starting a career as a Technician a realistic fee initially would be about £2,000, per subject. This can be increased as the Technitian gains experiance and establishes his reputation.

The war against the cults can not be confined to a few large centers of population, it must be conducted nation-wide. Deprog units must be established throughout the country. One of the keys to Ted Patrick's success was his pioneering work in building up such a network in the USA. After four years and 1000 cases he had, by 1975, built up a network of over 300 highly trained Technicians, having started in 1971 on his own.

It is strongly recommended that the Technician collects his full fee before embarking upon any aspect of the Deprog. This safeguard is necessary because frequently clients will initially promise to pay almost any sum, but after a successful completion will try to haggle and claim that it was not as difficult or as lengthy as originally anticipated.

Legal aspects have been touched upon earlier, but it must be reemphasised that the actual "kidnap" has to be done by the client in order to keep the Technician clear of legal entanglements. The clients should also be used as far as possible as 'security guards' (although not actually present during the sessons) to guard the subject, and therefore be the persons responsible for his/her imprisonment.

It should be noted that the police tend to view cults and ersatz religions as potential threats to the State, challenging, as they usually do, the status quo. For this reason they will be biased in favour of the Technician and his clients. In addition, being adults and usually parents, they will naturally, tend to identify and sympathise with the client rather than the subject.

Ted Patrick has, unfortunatly, had to wage from the beginning, an unceasing battle in the US courts against the unenlightened authorities who continually attempt to prosecute and persecute him. However, being a professional, Ted has managed to emerge relatively unscathed through all this by an intelligent application of the legal guidelines set out above.

### Some Successful Cases of Deprogramming

There is no question that Deprogramming has had many successes in the United States and will be increasingly used in other countries. As the reader will by now have realised, there can be no limits to the applications of Deprog. Many thousands have been successfully carried out. Here are some of the routine, day-to-day cases as gleaned from the press:

Wes Lockwood, now aged 23 and a former member of the Protestant cult the New Testament Missionary Fellowship whilst a junior at Yale University, was seized by his parents in and Ted Patrick and driven off in a car. After a short and successful Deprog he is now back home with his parents in Los Angeles.
(Time, March 12, 1973)

Debby Dudgeon, now aged 22, had been a member of the United Church since her childhood. In late 1974, having been a convert to Roman Catholicism for over a year, Debby's parents hired Ted Patrick to Deprogramme their daughter. Ted flew her from Canada to his home in the USA where he and four Assts started to work on her. Unfortunately this could not be completed because Debby had managed to tell the Canadian Police that she would be gone for only two weeks. Ted and his team were, therefore, forced to release the girl and she has, regrettably, returned to Roman Catholicism.
(Toronto Star, March 11, 1975)

Maria McEvenue, now aged 25, was public relations officer for the Divine Light Mission. Successfully Deprogrammed by Ted Patrick she later stated: 'When I looked at the Guru's picture two weeks ago, I thought he was God. When I look at it today, he looks like any other Joe.'
(Toronto Star, August 10, 1974)

Susan Judd, now aged 21, was a member of the Children of God cult. Susan was snatched by her mother from the Children of God commune and underwent one week of a successful Deprogramming. After her conversion, Susan began working to assist in the Deprogramming of others. (San Diego Union, December 18, 1972)

The above successes illustrate the wide application of the techniques of Deprog. It can be safely stated that there is no belief or ideal, religious or otherwise, that can withstand professional Deprogramming.

## Philosophical and Moral Questions

These are no concern of the Technician and are best left to philosophers and moralists to worry about. The mission of the Technician is simply to serve the interests of his client with all his professional skill in return for a well-earned fee. His only other duty is to ensure that the subject is brought to the required state.

We wish you every success in your career as a Deprogrammer.

Several groups in Great Britain are active in countering the menace of the cults. Amongst their many valuable activities they seek to alert the public and the Press and act as focal points in the anti-cult campaign. As such they provide an ideal recruiting ground for future Deprogramme Technicians as they are already active in the struggle. Some of these groups are:

POWER 6G Churchfield Road

FAIR c/o Mr. Paul Rose, House of Commons

EVANGELICAL ALLIANCE 19, Draycott Place, SW3.

BRITISH HUMANIST ASSOCIATION 13 Prince of Wales Terrace, W8.

CHURCH OF ENGLAND (ENQUIRY CENTRE) Church House, Deans Yard, SW1

DR JAMES BECFORD'S ANTI CULT GROUP 44 Old Elvet, Durham, Cleveland.

Suggested futher reading:

PATRICK, T. – Let Our Children Go! – E.P. Dutton, New York; 1976

WOLPE, J. and LAZARUS, A. – Behaviour Therapy Techniques – Pergamon Press, New York;1966

REYNA, L. – Conditioning Therapies, Learning Theory and Research – in WOLPE, J., SALTER, A. and REYNA, L. – Conditioning Therapies: The Challenge in Psychotherapy – 1964

ZUBEK, J., (ed) – Sensory Deprivation: Fifteen Years of Research – Appleton-Century-Croft, New York,; 1969

McGUIRE, R. and VALLANCE, M. – Aversion Therapy by Electric Shock: A Simple Technique – Brit. Med. J. 1: 151, 1964

PAVLOV, I. – Conditioned Reflexes (trans. by G.V. Anrep) – Liveright, New York; 1927

LEUBA, H. – The Psychology of Religious Mysticism – Kegan Paul, Trench, Truber, London; 1929

BINET-SANGLE, C. – La folie de Jesus (The Madness of Jesus) – 1910

SARGANT, W. – Battle for the Mind – Heinmann, London; 1957

# The 'cure' is even worse than their 'conversion'

### By Peter Robson

WOULD you want your children to live isolated from the rest of society, alienated from family and friends, surrendering everything they will ever earn or own to a small strictly-disciplined community, which controls their every action and thought?

It's a horrifying prospect. Yet a detailed report by POWER—the People's Organised Workgroup on Ersatz Religions—was recently submitted to both the Home Office and the Department of Health, claiming that thousands of young people in Britain are being brainwashed into accepting this very situation . . .

Mike Heys, general secretary of POWER, told me: "Pseudo-religious organisations—like the Children of God and the Unification Church—recruit hundreds of people a year—and subject them to what is brainwashing.

"Usually they attract their new members from those aged between 18 and 22—and sometimes much younger kids. And the influence which these cults acquire with mind-bending techniques is so frightening that the matter has even been discussed in the House of Commons.

"Yet, despite all that, the civil authorities appear unable to act," he added.

With a group like POWER in such deadly opposition to the fringe religious cults, you might expect its methods to come up with a much more orthodox solution.

Instead, what POWER proposes could be even more harmful and could be highly illegal.

The cults originated in the United States. So did the "deprogramming" technique which POWER advocates using on cult members in Britain.

And the very suggestion of introducing deprogramming horrifies one of Britain's leading psychiatrists.

### Special manual

Heys has edited and published an eight-page manual on deprogramming—which has been distributed to the British Medical Association, the National Union of Teachers, parent-teacher organisations and other groups—and POWER plans to make the handbook readily available to parents to use on their own children.

Heys admits that religious and civil ights and liberties would be violated if leprogramming ever comes to Britain.

"In fact," he adds, "it's far more mportant to stop young people ecoming involved in the first place. I'm sure if the public realised what leprogramming involved, it would be uch a deterrent they would be too rightened to join the cults."

### Good reason

Heys admits that one reason for his ostility towards these pseudo-religious ects is because a former girlfriend oined the Unification Church—the Moon Cult—several years ago.

"After she had been indoctrinated," e told me, "she regarded me as an evil erson, because I would not share her eliefs. Today, I've no idea where she s. The last anybody heard, she was working somewhere in France with the Moonies."

But it is often children who are under ge who become "lost" in the cults.

"The Children of God re-Christen heir recruits," explained POWER's Mike Heys. Then once the children ecome fully-fledged members they nove about from one community to nother and their real identities are lost.

"Any parent trying to track down a hild in those circumstances has an lmost impossible task."

POWER was formed by Heys as a reakaway group from FAIR—Family Action Information and Rescue—a similar organisation set up by Labour MP Paul Rose earlier this year.

*THE NEW YORK TIMES, MONDAY, NOVEMBER 1, 1976*

# About New York

## Religious Freedom vs. Parental Care

By FRANCIS X. CLINES

The people passing by the chanting group of Hare Krishna religious devotees had never seemed threatening to Merylee Kreshower, one of the chanters, as she danced and celebrated the name of God within the strangely joyous, saffron-robed sidewalk throng. But now the people, by way of their elected representative, the Queens District Attorney, have taken sides and charged that Merylee has been brainwashed by her religious leaders, a victim of "mind control" at the age of 24 years.

The charge is "ludicrous" to Miss Kreshower, who has no wish to return to the past she left two years ago as a Manhattan secretary and Queens College student. But after two weeks of having been held as a material witness by the courts against her will and, before that, having been kidnapped, she says, by professional "mind deprogrammers," she is prepared to persevere until she is restored to the simple place she wants as a worshiper and resident in an urban temple built around 5,000-year-old notions of God.

The case is an extraordinary one because here in middle-class Queens, it poses one of the country's founding issues, religious freedom, against one of its perpetual concerns, parental care. And in the process it seems to get at whatever disturbing suspicions ordinary pasers-by might have at the sight of the distracting, monkish, bands of religious believers who stand like happy aliens in the middle of the city's great commercial tides of pedestrians.

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The prosecutor in the case, Assistant District Attorney Michael Schwed, has spoken clearly of hoping to create a legal precedent for the use of parents worried that their offspring have gone off to "brainwashed" lives. "The thing that frightens me," Mr. Schwed has said, "is that a group like this or any other group can use mind control to create an army of zombies or robots who could undermine the government and law enforcement."

But one era's "captive" can be a later era's saint, critics of the charge say, noting, for example, that Francis of Assisi and Thomas Aquinas stirred strong resistance from disappointed parents, and social clamor, too, in the case of Francis, when they launched their saintly vocations. Ira Glasser, a partisan in his role as head of the New York Civil Liberties Union, likes to cite more recent history when he recalls some heart-struck Jewish parents sitting shivah over offspring who went off to marry Christians.

Whatever the outcome of the charges, and the reader's opinion of the issue, the case undeniably is rooted in the mind of Miss Kreshower and of a second alleged brainwashing victim, Edward Shapiro, who, at 22 years of age, has been taken by his parents back to Massachusetts for treatment in a mental hospital where he also is fighting to return to the temple.

Were they brainwashed?

"Certainly not, that's ludicrous," Miss Kreshower said in an interview after a judge had dropped the material-witness order that kept her for two weeks in a Howard Johnson's motel at Kennedy International Airport, where she performed her chants and religious duties each day under the deafening flight paths of jetliners. "My mother got the idea I was brainwashed. She can't accept the fact of my developing a love for God."

Miss Kreshower, who has lived apart from her parents since she was 20, said her mother had her kidnapped after setting up a doctor's appointment back in the Fresh Meadows neighborhood where her parents still reside. Mr. Schwed, the prosecutor, concedes she was taken from the street by people working in behalf of her mother, but he notes that the grand jury did not view this as kidnapping. Miss Kreshower, who got loose five days after being taken, does. She and her lawyers feel the grand jury process was used to turn her initial complaint 180 degrees so that, ultimately, two leaders of her temple were indicted for what Mr. Schwed terms "unlawful imprisonment through mind control," an unprecedented charge, he agrees. There is also a charge that money was demanded of parents in one instance by a Hare Krishna leader, a charge that has been denied.

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Mr. Schwed says that religious freedom itself is not part of the mind-control allegations and that this will be demonstrated in court. Mr. Glasser says the prosecutor has made "a laughing stock" of his office by taking sides with parents trying to regain control of the lives of sons and daughters in their 20's and 30's. He feels the indictment was made possible, in part, because there may be less public sympathy for Eastern religions than for more familiar Judeo-Christian religions, which have their own monasteries, chants and dictates about life from leaders.

"My mother says she was acting in the best interests of my health and happiness," Miss Kreshower says. "I've tried to explain I've never felt healthier and happier. The purpose of life is to inquire into absolute truth. That's what I'm doing."

"Love is voluntary," she said, adding that in her religion, "it's called surrender to God. Nobody forces us. That's why there's love there."

Having been held against her will by two different strains of authority—parental and state—Miss Kreshower is not entirely free. She can not return to live at the Hare Krishna temple until the case is settled, so her own religious freedom is abridged in the meantime. The closest she has come to brain control, she said, was when the "deprogrammers" were shunting her from motel to motel for five days, asking her to recant. "It's a simple issue," she said. "Nobody can make me change my mind."

# The Hell of Hare Krishna

Adi Kesava

Trai Das

Photos by Allan Tannenbaum

**David Noonan**

This one starts in a shopping center in Queens. It leaps in a flash to India, and comes back again to rumble around in the sacred attic where the Bill of Rights is stashed hard by the nuclear family. It touched down in the charged mist behind the eyes, where each individual makes his decisions, about socks, about suicide, presumably according to his own will. It forces God out into the headlines again. It bounces around every motel room from here to the coast, and even stops briefly in a Massachusetts mental hospital. It's got lawyers, mothers, private eyes, daughters, psychiatrists, judges, and high-powered P.R. men with shaved heads, saffron robes and sneakers. Yes, it's a genuine, spooks-galore American drama, knee deep in apple pie and topped with the first "mind control" indictments ever handed down anywhere, and so far it's stretched over five months. But it starts in a shopping center in Queens, and rightly so.

Last August 3, Merylee Kreshower was in the Fresh Meadows Shopping Center with her mother, Edith. It was a rare outing, for Merylee's contact with her mother had been minimal in the two-and-a-half years since she had last lived at home, and it's not likely that she was much interested in shopping. At 23, Merylee had already passed the better part of three years as a devotee in the Hare Krishna movement, and was living in the group's temple on West 55th Street in Manhattan. She was working hard to renounce everything the shopping center's jumble of stores represented, and had even relinquished the name she was born into. She had become Murti Vanya, and as Murti Vanya was living a rigorously ascetic life, pouring all her energy into the pursuit of spiritual perfection, studying and chanting her way toward the ideal she had placed at the center of her life, a pure and total awareness of the god she had chosen, Krishna.

### The Abduction

Her mother did not go for it at all. She sincerely believed that her only daughter had been stolen from her, and was being exploited for the personal gain of the Krishna movement leaders. So Edith Kreshower took Merylee/Murti Vanya shopping that afternoon, after a trip to the doctor earlier in the day, and before hundreds of witnesses, including a friend of Merylee/Murti Vanya's from the Manhattan temple, tried to steal her back. There was a van, a private detective from Westchester, some screaming, a struggle, and Merylee/Murti Vanya was gone, whisked away to the Deer Park Motor Inn, the first stop in what her mother had hoped would be a quick journey back to the status quo.

According to later testimony, Merylee/Murti Vanya spent the rest of the day in a state of total hysteria. She "wrecked the room she was in," cursed "like 20 truck drivers," threw herself around, and threatened to kill herself and her mother. It was the first day of her deprogramming, and it ended when she and the people who had snatched her were booted out of the Deer Park for creating a disturbance. From the Deer Park, Merylee/Murti Vanya was taken to another room on Long Island for the night, before she was finally moved to Kingston, New York, where the deprogramming was kept up in earnest until August 7.

Offerings from people attending a service at the temple

Edith Kreshower now believes that all the early moving around contributed to the failure of the deprogramming. Failure indeed. Merylee/Murti Vanya returned to the temple immediately upon her release, and in mid-August she pressed charges against her mother and Galen Kelly, the detective who organized the snatch. Edith Kreshower was arrested and charged with kidnapping.

### The Grand Jury View: One...

The case against the mother and Kelly went before a Queens Grand Jury, and was presented by assistant district attorney Michael Schwed, of the major crimes division. Merylee/Murti Vanya and the friend who had been with her on the day of the kidnapping appeared before the Grand Jury on August 30. When they returned to the temple that day they were frightened and disturbed. They reported that the jury had seemed hostile to them, more interested in challenging their beliefs than in establishing the facts about the incident in the shopping center. One of the questions the women were asked that day concerned the chanting beads they were wearing. They were asked if they really believed their bodies would burst into flames if the beads were removed.

The girls removed the beads in response, but further questioning along the same line left them pretty well freaked. They concluded that the Grand Jury was heading off on a strange tangent, and a decision was made at the temple not to spend any more time or energy on the case. Deprogrammings had become an unfortunate fact of life for the Krishna people, and if Queens Grand Jury was starting to go haywire, they reasoned, it would be better to ignore the whole thing.

### ...and Two

But it was too late for that. In early September the Grand Jury dismissed the charges against Edith Kreshower and Galen Kelly. But, as those mysterious organs of the law are sometimes wont to do, it decided to go hunting for some heads, shaved ones to be exact, with little knots of hair at the back. It was the old switcheroo.

Schwed has said that the Grand Jury was acting strictly on its own when it requested more information about the Hare Krishna movement. He denies that he led it at all, and implies that Edith Kreshower's impassioned testimony sparked the members' interest. Of course any defense attorney in the country will swear that a grand jury is almost always a mere tool of the prosecution, lost at sea in the intricate murk of the law, and dangerously willing to be led. In this case, Edith Kreshower herself said that Schwed "definitely" played a key role in continuing the investigation of the Hare Krishna movement, aided of course by a Grand Jury she described as "wonderful." "They looked like parents and grandparents," she told the *Post*.

### The Investigation

Perhaps the most interesting aspect of the Grand Jury's change in direction was an unusual alliance that sprang up, and provided the proceedings with powerful momentum. Suddenly, instead of a kidnapping case, Schwed found himself handling a wide-open investigation of the Hare Krishna movement. He found himself standing before a Grand Jury that wanted to hear more about the people who had driven a mother to kidnap her own daughter, a Grand Jury that clearly wasn't interested in talking to content members of the sect, but wanted to hear the real poop, some dirt, something with meat on it. And Schwed had to produce, for this was a rare opportunity. He had to come up

I/m

with some ex-Krishnas, some psychiatrists, psychologists, and other expert witnesses who could fill the Grand Jury in on the "real" story behind this strange sect. Now, where could he lay his hands on those kinds of people, just like that? Where could he find them fast? Well, Schwed did the logical thing, he turned to Galen Kelly, private eye and professional deprogrammer, and the man he had been attempting to indict for kidnapping only days before.

Kelly admits that, at Schwed's request, he lined up many of the witnesses who appeared before the Grand Jury after the charges against him had been dropped and the Hare Krishna had become the target of the hearings. Those witnesses reportedly included 23 ex-members of the Krishna movement, and a mixed bag of "experts." One person who definitely testified is Dr. George Swope, professor of psychology and sociology at Westchester Community College. Swope, incidentally, is also the president of an organization called Citizens Engaged in Reuniting Families (CERF), a White Plains group that apparently serves as a sort of deprogramming clearinghouse. It was by way of CERF that Edith Kreshower first learned about the ins and outs of deprogramming, and made contact with Kelly.

Kelly is an interesting man. He said he got what he calls his "cult" experience doing investigative work for a variety of law enforcement agencies around the country. His specialty used to be investigations of what he termed "social activist groups." He wouldn't name any specific group he had investigated, but he did let the SLA slip out by mistake. If memory serves, the search for Patty Hearst was so wide and costly it probably involved every private eye in the country. Kelly said he's done "70 or 80" deprogrammings since he first got into the business by helping out Ted Patrick on the West Coast about a year-and-a-half ago. Kelly is tied into what he described as a loose, nationwide underground movement, made up of individuals as well as organizations like CERF, that is dedicated to "freeing" the members of the various religious movements that have sprung up in the country over the last few years. He's loaded with horror stories about the groups, and speaks of a number of different conspiracy possibilities. He said he charges between "nothing and $2000" for a deprogramming.

Kelly turned out to be Schwed's ace-in-the-hole, and after the dust settled in the courtroom, notoriety had been secured for all involved. History had been made. Schwed had secured the first "mind control" indictments ever handed down.

### The Indictment

On October 12, Angus Murphy and Harold Connolly, leaders of the Manhattan temple of Hare Krishna, and known as Adi Kesava and Trai Das, respectively, were arrested and charged with unlawful detainment by use of mind control techniques. Connolly and Murphy were later released on their own recognizance. The brainwashing busts had finally come down. Merylee/Murti Vanya, their alleged victim, was picked up the same day and ordered held on $50,000 bail as a material witness. She was held for the next week, ironically, in a motel room before being released. Also ordered held on the same bail as a material witness was Edward Shapiro, AKA Basu Gopal, the other alleged victim of mind control techniques.

Now follow this a moment, because Shapiro's case is an interesting footnote to this whole story. In addition to the mind control charges, Murphy and Connolly were also charged with attempted extortion. The target of that alleged attempt was Shapiro's father, and it was supposedly a "give us $20,000 or never see your son" scam. Well, Shapiro was available to be picked up as a material witness only because he had shown up in New York to allay his father's fears about him. Once Shapiro had been taken into custody as a material witness, Schwed, apparently cooperating with Shapiro's father, pulled a move that later brought the heat of Queens Supreme Court Judge Thomas Agresta down on his head. Schwed requested that Shapiro's material witness order be vacated and the judge complied. Schwed then had Shapiro marched out of court under guard and placed in an ambulance, to be carted off to a mental hospital on Long Island, presumably to be committed by his father, though young Shapiro, 22, had not been declared incompetent.

The New York Civil Liberties Union lawyers who were representing the Hare Krishna interests called the hospital and warned officials there that they would be up to their necks in litigation if they admitted Shapiro. They didn't, and his father subsequently had him taken to Massachusetts, where he was successful in getting his son committed. Young Shapiro sat in a hospital outside Boston until a hearing was held in November, when doctors from the hospital testified that there was no reason for Shapiro to be confined. He is now living in a temple in Boston, but a warrant has again been issued for him as a material witness in Queens. In addition to all that, Shapiro had been the victim of a Ted Patrick deprogramming attempt only 18 months before.

### Krishna Reacts

Naturally a lot of publicity accompanied the indictments, and while the Krishna people felt somewhat persecuted, they also recognized an extraordinary opportunity to do what they like to do most, namely, *Spread the Word.* But the people in the New York temple weren't quite up to handling a story that had representatives of every newspaper and TV station in the metropolitan area pounding on their door. So the word went out to send in some heavies. Enter Balavanta, one of the top 16 Krishna leaders in the world. Former president of the Atlanta temple, a philosophy major from Emory University with six years as a Hare Krishna member, Balavanta was a young, intense, somewhat cagey Southerner, complete with drawl, who had more than a little experience doing battle in the gap between his movement and the rest of the world. (He ran for Mayor of Atlanta in 1973.) Along with another heavy flown in from Florida, Balavanta mobilized a P.R. program aimed at clearing up misconceptions and getting the word out.

He displayed an intense dislike for deprogrammers and their ilk, even tossing the word fascist around to help describe them. But all he could do in this case was arrange a press conference and troop out some experts and some parents to defend the movement. And, of course, he could wave the First Amendment around, and earmark the indictments as an infringement on the freedom of religion.

Legally, the First Amendment is clearly at the root of this case. And the courtroom battle, when and if it comes, will pit experts against experts, and they will all hack away at the elusive nuances of the inexact terms "mind control" and "brainwashing." But the real heart of the case seems too intangible to ever be addressed properly in a court of law. For the real heart of this case is running loose in no less a jungle than the middle class American culture, complete with its naugahyde vines and its countless variations on the big boy himself, God.

"The thing that frightens me is that a group like this can use mind control to create an army of zombies or robots who could undermine the government and law enforcement." Michael Schwed said that. And when he did he hit home with parents all across the country. The Hare Krishna lifestyle is radical and strange. In essence, it represents an indictment of nothing less than American society. Members of the movement admit that for them the traditional concept of family, as it is understood in this country, is alien and unnecessary. Leaders admit that contact with the family is not encouraged, and a number of sources say it is actually discouraged.

Balavanta said that as a result of the increase in deprogramming attempts in the last year, a plan is underway to increase contact between Krishna members and the people they left behind on the "outside." But even with that effort, he said, the family concept is still, and will remain, irrelevant to Hare Krishna members, and will probably never get much of their energy.

### Never the Twain

For their part, many parents of members, and the people who dedicate their energies to deprogramming, simply cannot believe that any young person would voluntarily throw over the whole of their first 20-or-so years of upbringing to pursue such a strict way of life, for an ideal as intangible as the "knowledge" of a strange Eastern concept of god. So they risk jail to get their children back, and use techniques that are probably closer to brainwashing than anything that goes on in the temples in the process. They act out of fear, and one can sympathize with the incredible desperation that forces parents into the days-long motel room horror shows that most deprogrammings become. And one can easily find fault with some of the Hare Krishna movement's more bizarre teachings and practices, particularly with respect to attitudes about women and children, and their relentless proselytizing on the streets. But the fact remains that, at the bottom line, the Krishna people have chosen to live the way they do. And if their practices reinforce their faith, and from the outside those same practices appear to involve a form of brainwashing, or mind control, well, a look at any Catholic grammar school should provide some perspective on that.

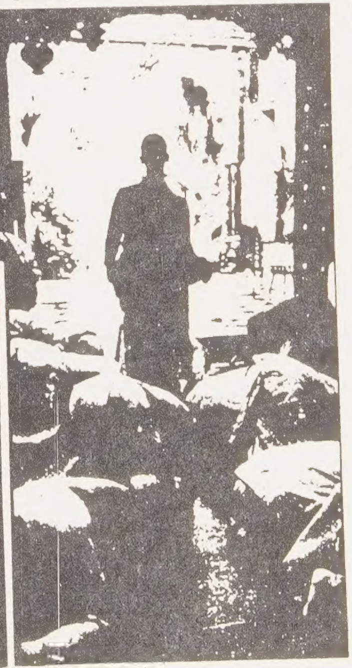
Finally, membership in the Hare Krishna movement is a form of rejection, a powerful form which many parents seek to explain outside their true relationships with their children. Often they turn instead to theories about brainwashing. Until now, this railing against a child's opting for change had remained a thing of the home, a private act, and actually illegal in some cases; above and beyond the law. With the Queens indictments, however, the Government, and that's with a capital G, wades in for the first time, and great truckloads of questions, moral, legal, and theological as well, are dumped on the table.

Presently the defense attorneys are waiting to see if they can get copies of the grand jury minutes, which are understandably considered crucial in this case. They'll find out on January 19.

Gene Harley, one of the defense attorneys, believes the delay in preparing the minutes for the judge (they're said to run to 1200 pages) is the fault of Schwed, who, Harley says, was hoping one or both of his witnesses might relinquish their Hare Krishna beliefs in time for the trial. No such thing has occurred, so far. ●

Russ Meyer's Up!

In Times Square



In the temple

OVER 300 FURTHER TESTIMONIES
ARE BEING PREPARED FOR PUBLICATION.

PERSONS INTERESTED IN OBTAINING THESE
SHOULD WRITE THE CONFERENCE SPONSOR.

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# AFFIDAVIT

Walter Robert Taylor, of lawful age, first duly sworn, deposes and says:

1. I was taken from my residence, the Monastery of the Holy Protection of the Blessed Virgin Mary, 3500 North Coltrane Road, Oklahoma City, Oklahoma, on July 15, 1976 and by court order, which was declared null and void ab initio on July 22, 1976, was put under a temporary guardianship of my father, Dr. Walter Taylor. This proceeding was without notice and no fair hearing was held and the attorney of my choice, Charles E. Lane, was excluded from the courtroom on the grounds he was a member of the same religious group. The purpose of all this was to deny me the right to practice the religion of my choice--Old Catholicism. Present and participating at these proceedings were my father, Dr. Walter Taylor, my brother, David W. Taylor, two Arizona lawyers, Michael E. Trauscht and Wayne N. Howard, and Gary Scharff, a "deprogrammer." Kevin M. Gilmartin, a clinical psychologist from Tucson, Arizona, submitted a letter offering professional psychological support for the proceedings without ever having seen or examined me.

2. I was taken to Akron, Ohio by plane where I was kept in a motel by a goon squad. My father was present part of the time. My brother, David, actively assisted the other persons. My monastic clothes were ripped off me while four persons held me down. My cross or crucifix was taken away from me.

II/a

I was harassed for thirteen hours or more per day about my religious beliefs by various persons working in shifts. I was kept awake and not permitted to sleep on various occasions when I wanted to sleep. My wallet containing all my identification was stolen by them from me. I was not permitted to read the Psalms from the Bible. I was not permitted to perform any worship although I am an Old Catholic priest. I was ridiculed and harassed about the religious practice of mentally calling on the name of Jesus, as a prayer. I was threatened with bodily harm. I was threatened with commitment to a mental institution if I did not cooperate and renounce my religion. I was threatened by my captors that the monastery would be closed down. I was threatened by my captors that if I ever went back to the monastery I would be kidnapped and never see the place again. I was sick and denied adequate medical attention. My captors bragged that they had participated in taking 300 persons from religious groups for "deprogramming" and that only the last 50 cases had been by legal means. Mr. Howard and Gary Scharff were present during part of the time spent in Ohio. My captors also tried to make me dance and eat food forbidden by my religion and monastic rules.

3. On or about July 24, 1976 I was taken from Ohio to Phoenix, Arizona. I was kept at Mr. Howard's house in Mesa, Arizona. I was made to sign some legal papers by Mr. Howard who said he wouldn't leave me alone and get a longer guardianship which meant more "deprogramming" as took place in Ohio and possible

physical beatings. Mr. Howard discussed his sexual exploits and fornications and encouraged me to have sexual intercourse, which is contrary to my monastic practices and beliefs. Mr. Howard attempted to get me to change my diet, and change my religious beliefs. I was taken to see an Episcopal deacon in an attempt to change my religious beliefs and assaulted by my guard, whose name was Howie, after the interview. Mr. Howard would notlet me contact my attorney in Oklahoma and made me sign sign papers that I did not want an attorney and that I would stay peacefully until August 13, 1976 with him by threats.

4. On Saturday, July 31, 1976 I was taken to a small Old Episcopal monastery in Phoenix in an attempt to get me to change my monastic allegiance. I was left overnight without a guard. I talked to my attorney, Mr. Lane, on the phone. He sent me an airline ticket and I flew back home.

5. After discussing these events with my lawyer, I believe that the persons named in this affidavit have conspired to violate my constitutional rights and my right to practice the religion of my choice. I believe that the proper authorities should charge these people including my father and brother with appropriate criminal violations and they should be sent to jail and the attorneys involved should be disbarred from practising law.

II/a

Signed this 12th day of August, 1976.

Walter Robert Taylor
Walter Robert Taylor

Subscribed and sworn to before me this 12th day of August, 1976.

Beverly J. Wellman
Notary

My commission expires: February 8, 1980.

IN THE DISTRICT COURT IN AND FOR OKLAHOMA COUNTY, OKLAHOMA

In the Matter
of the Guardianship of
Walter Robert Taylor

NO:

Affidavit

E. E. Shircliff, M. D., of lawful age, being first duly sworn, deposes and says as follows:

1. I am Dr. E. E. Shircliff, 107 Northwest 14th Street, Oklahoma City, Oklahoma.

2. I am a general practitioner of medicine.

3. I am acquainted with various monks of the Monastery of the Holy Protection of the Blessed Virgin Mary, having treated them professionally.

4. I know Father Philaret Taylor (Walter Robert Taylor). I treated him last on February 26, 1976.

5. As of February 26, 1976 Father Philaret Taylor appeared in sound mental health. He did not appear to have been "brainwashed" and did not appear to be in need of legal guardianship.

6. The other monks I have treated appear to be in sound mental health and not adversely mentally affected by their monastic style of life.

E. E. Shircliff, M. D.
Affiant

Subscribed and sworn to before me this 21st day of July, 1976.

Billy Jane Cooper
Notary Public

My commission expires March 16, 1978

II/a

THE OKLAHOMA CITY NEUROPSYCHIATRIC CLINIC, INC.
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& GROUP THERA

August 3, 1976

Mr. Charles E. Lane
Attorney at Law
3805 N. W. 36th Street
Oklahoma City, Oklahoma

Dear Mr. Lane:

I examined your client, Walter Robert Taylor, on August 2, 1976, at which time he gave us a history of having been abducted by a group, representing his father, and that he was put through a series of abusive techniques with the alleged purpose of being deprogramed. He was allegedly told by the group that their believe was that he, Father Taylor, was under "mind control," and that this mind control was accomplished by eye contact between the person under control, and the person in control. In this particular case the Abbott of the Monastary. He reports not only verbal abuse, and psychological abuse, but even some mild physical abuse. I think a good demonstration of this man's good mental health is that he was able to make it through this rather traumatic experience with only minimal psychological damage. He reports that since the abduction and since being freed, the only side-effect he has noticed is that he has a tendency to cry a little easier when he thinks about how fortunate he is, and how much more he appreciates his religious life, and the life of the Monastary, and how much more he enjoys being with his fellow Monks. In addition, he has had a couple of periods wherein he had a sudden fright thinking that perhaps someone was going to abduct him again. I am sure this was a terribly traumatic experience and for him to come through it in such good condition I think is a good attest to his current mental stability.

We did a battery of psychological tests which showed no evidence of psychosis, and no evidence at all that he is not competent to handle his affairs and his business. My clinical impression is that he is a very dedicated young man, who is dedicated to the religious life. He has chosen a Monastary which patterns its way of life after some of the old Monastaries of medieval times.

II/a 71

His Monastary is a member of a legitimate religious order which derives in ordination from the early days of the Christian Church.

There is no evidence that he suffers from any mental derangement, or illness. He is not unlike many other young, fervent people dedicated to the religious life. It is my opinion that he should be allowed to engage in the religious freedom guaranteed by our Constitution. I feel that he is capable of deciding for himself with the rational mind he has what type of religious persuasion he chooses to follow, and what type of life he chooses to lead.

It is my opinion that this country would be much better off it there were more young people like him in pursuit of the good and the true.

Sincerely,

Joe G. Savage, M. D.

JGS/jc

# Abducted woman tells of horror of brainwashing

By Ed O'Toole

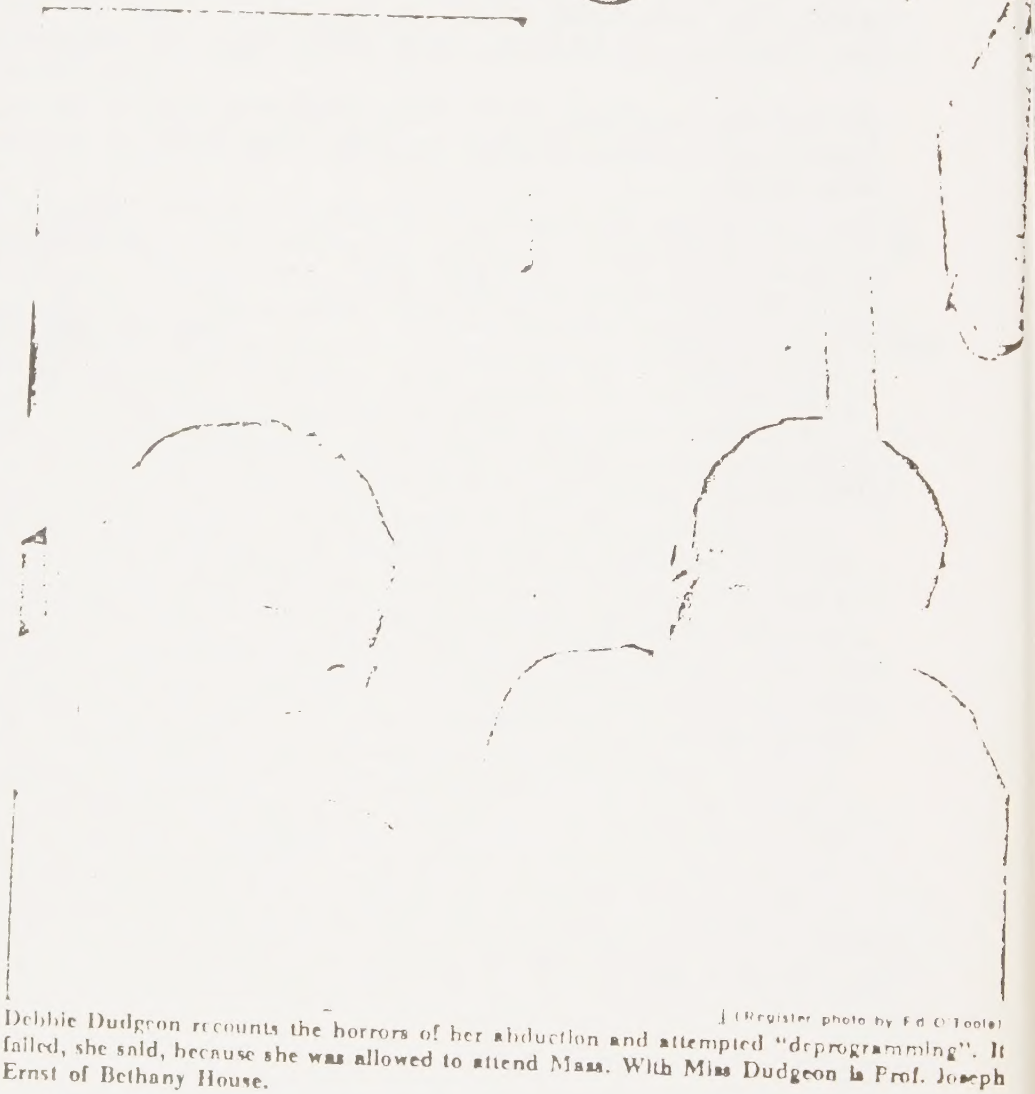
ORANGEVILLE, Ont. — Debbie Dudgeon, 21, who has charged that her parents had her abducted and subjected to an extremly terrifying "deprogramming" technique conducted by a 44-year-old black American man, said she was told such things as the Mass had her hypnotized and that St. Francis was a cult leader.

The former teacher and university student is back residing at Bethany House here, about 50 miles northwest of Toronto.

A convert to Catholicism, she was living at the house when she said she was abducted last Oct. 22 and subjected to a deprogramming process designed to eradicate her faith.

Miss Dudgeon made her story public last week.

Ted Patrick, known as "Black Lightning", was the man hired by Miss Dudgeon's parents to "rescue" her from Bethany House — a Christian community.



(Register photo by Ed O'Toole)

Debbie Dudgeon recounts the horrors of her abduction and attempted "deprogramming". It failed, she said, because she was allowed to attend Mass. With Miss Dudgeon is Prof. Joseph Ernst of Bethany House.

Miss Dudgeon said the tactics used during the four days she was held at a Guelph home were "like the Gestapo . . . severe brainwashing."

She said that Patrick claimed religious cults used this technique to trap their young victims. Therefore, he uses similar methods.

"My deprogramming wasn't successful, I think, because of my relationship with Christ," said Miss Dudgeon, in an interview with The Register in the old farm house owned by Professor and Mrs. Joseph Ernst.

Bethany House is described by Ernst, a professor of history at York University in Toronto, as a "concept of Christian hospitality."

The Ernsts opened their doors to those in need about a year and a half ago because, after praying, said Mrs. Ernst, "we decided the Lord wanted us to share the house with those in need."

The house is also opened to the community and Orangeville residents visit to pray with the members who

See HORROR, P. 3

II/b 73

# Horror of brainwashing recalled

continued from page 1

reside in the home. As well, house residents work with St. Timothy's Catholic Church in Orangeville in youth and musical activities, visit nursing homes in the area, such as Dufferin Oaks in nearby Shelbourne, and babysit.

"We open our doors to Christ," said Mrs. Ernst.

It was from this peaceful environment that Miss Dudgeon said she answered an invitation from her sister-in law to go to her home for coffee last Oct. 22. When she arrived, she said, she met her brother and father, who, with two other men grabbed her, put her in a car and drove her to a home in Guelph.

## 'Terrifying'

"It was extremely terrifying," said Debbie, recounting the story of being held captive for four days.

During that period, she was given the deprogramming treatment — a barrage of questions, ridicule and threats — by Patrick and four of his assistants.

Miss Dudgeon said the deprogramming was intense from 2 p.m. until 4 a.m. on the day of her abduction.

"Patrick himself didn't arrive until late afternoon and then didn't appear to know anything about me. In fact, he arrived asking what I was involved in," she said.

Force was used on three occasions to stop her from leaving. She wasn't allowed to phone her friends and she was told by Patrick that she would have to spend four months in the cellar of his home in San Diego if she didn't straighten out her thinking.

## Parents there

Miss Dudgeon said her parents, Mr. and Mrs. Murray Dudgeon, were present during the deprogramming and she finally agreed to go to Patrick's home in San Diego because she was concerned about what might happen to the others at Bethany House.

Present during the deprogramming session, said Miss Dudgeon, was a "Catholic lady who was going to have her daughter given the treatment".

"They said I couldn't talk to any Catholic priest and Patrick said he didn't want to hear about the Catholic Church because he knew all about it anyway.

"He quoted Scripture saying that I had no relationship with God," said Miss Dudgeon. "But he wouldn't let me answer."

Miss Dudgeon said she was forced to phone the Orangeville police and tell them she was leaving for a two-week holiday trip to the United States. The police had been earlier alerted by the Ernsts when Debbie failed to return to Bethany House.

## 'Scared'

"I was really scared," said Mrs. Ernst. "Debbie told me after that they were condemning me as a devil and the one who was controlling her mind."

The two weeks in San Diego were relatively peaceful and she was just "loosely guarded", said Miss Dudgeon. [illegible]

on a casual basis. She was free to attend daily Mass and talk to a priest — her demands when she agreed to go to San Diego.

"Patrick said I was a zombie, incapable of thinking for myself. He said when I left San Diego, I would be able to think for myself.

"You can be hypnotized by a single word or by the Mass," he told me. "They were trying to destroy everything I had ever believed in."

Miss Dudgeon had been a member of the United Church, where her parents still belong, and had met Mrs. Ernst during ecumenical work with youth in the area.

She felt drawn to Catholicism and went to reside at Bethany House because "I felt this was what the Lord was calling me to . . ."

## Paid $2,000

She said she didn't know how much Patrick was paid for the deprogramming session ("I have heard a $2,000 fee quoted"), but did say he was paid expenses. She also said she was just one

of four deprogrammed during the same trip by the "black crusader".

She survived the treatment, said Miss Dudgeon, because "it depends how strong your convictions are".

Patrick, she said, told her there was no need to pray and put the thought in her mind that there was no need to go to church.

Prof. Ernst said he is wondering why the police didn't do anything about the incident.

"We (Bethany House) work as a community. It's not a cult of leadership such as Patrick is pushing. We're trying to stop Patrick. He's violating freedom of worship and works through intimidation," said Ernst.

Meanwhile, Debbie Dudgeon is trying to forget the terrible experience.

She said: "It's going away more and more, but talking about it brings it all up again. I'm still frightened, walking down the street alone, and I had nightmares up until a month ago.

"Where Patrick made his mistake is that he let me go to Mass."

II/c

Andrew Wilson revised 1-27-77

KIDNAPPING-- CHRONOLOGY AND RECORD

June 12, 1975 Abduction.

As director of the Brooklyn center, I drove my church members to our witnessing office on Remsen street and parked the van in a lot behind the A&S department store. At 12:00 I had an appointment to meet my mother for lunch. I had arranged to meet her at her hairdressers, La Coupe, on Madison Ave. and 62nd Street, Manhattan. I took the subway to Manhattan, not at all suspicious of anything, since twice previously we had lunch together by the same arrangements.

At La Coupe, I met my mother, my brother Steven, and my aunt Judy Pestronk. We walked towards my mother's car ( a 1975 Cadillac deville, red) when I was grabbed from behind by two men: Joe Alexander Jr., and another man who identified himself as "goose". Both were in their 20's. They grabbed me and shoved me into the back seat of the car. My mother, bother,a nd aunt sat in front; goose and Joe Alexander Jr sat on either side of me in the back, and my mother drove, following Joe Alexander's instructions, out of the city to Connecticut. In the car I found it useless to struggle, and I decided not to grab the wheel and cause an accident for fear of endangering my mother's life.

We drove to a house owned by a Mr. Gervissanni in a smallConnecticut town, probably Wilton, north of Norwalk, Conn. (I identified the house later to Farley Jones, and we scouted it and took pictures) I was put in the basement from which the only exit was a spiral iron staircase, guarded by goose. Goose is a big man-- about 6'2", 220 lbs. All the doors and windows were locked and nailed shut. Indeed, this house was well prepared for deprogramming and served as a regular location.

I stayed in that house for 5 days. I tried to get outonce, the first night, but Goose stopped me with a head lock and forced me back downstairs. It was forced imprisonment. When I slept, someone was always watching me. Awake, I was kept in that basement, except for a few times when I was allowed upstairs in the company of my parents.

June 12-17 Deprogramming.

In the house I met my deprogrammers, namely Ted Patrick, Sondra, his secretary, Dr. George Swope, and Joe Alexander, Jr. (son of the Joe Alexander in Arizona), who as I mentioned, directed my abduction. The first deprogrammers to work on me were Joe Alexander, Jr., and Dr. Swope. First they talked to me, played tapes such as the NBC documentary, tried to reason from the Bible, and showed me newspaper clippings. They said that they just wanted me to "think." When I was unwilling to think their way, they accused me of hating my parents, and that I was brainwashed and had no control over my own mind. Joe Alexander Jr. said that I would never leave that basement room until I had left the church. Dr. Swope brought my parents downstairs, and tried to get me to say that I would kill my parents if Rev. Moon told me to, but I refused to respond to such bait and said "no." Later that evening, Ted Patrick arrived, together with Sondra and Tom Dulack, his ghostwriter.

Ted Patrick used a combination of techniques to break me down. 1) rational argument, to get me to admit things he could later twist and use against me, 2) 3rd degree sessions of Mr. Patrick cursing and accusing Rev. Moon of being Satan incarnate, a pimp, a snake, ripping up his picture, and much more, accusing me of being insane, a zombie, a prostitute, and everything under the sun. These often ran 4 or 5 hours at a time, and one night they kept me up 24 hours straight, throwing water on my face if I started to sleep, and getting me so disoriented that I didn't know what I was saying. 3) Emotional appeals from my parents -- these were the toughest to resist: I could stand hours of Ted Patrick's ranting and raving without getting emotionally involved, but I had to respond to my parents' emotional outbursts. They would ask questions like, "If your mother died and Rev. Moon told you that you could not go to her funeral, what would you do?" And of course, they repeated Dr. Swope's question, "Would you kill your mother for Moon?" My parents who love me, sitting there watching this display, would become so upset, and I became so angry inside, not at my family, but at the deprogrammers and the way they were manipulating my parents and myself. I couldn't help but respond to all the abuse, and I began to bend to their way of thinking. Then, as soon as I showed signs of coming around to his viewpoint, Ted Patrick changed to his fourth tactic, 4) and became a kind of father figure, kind and concerned, offering to help me to start a new life. He would tell me about himself, cloaked in the self-righteousness of a moral crusader, and tried to make me his confidant. 5) Behind all of this was the ever-present fact of my imprisonment, with the threat that I would never go free until I left the church. I wanted nothing more than to get away from that oppressive atmosphere.

I made a futile attempt to get away the next day, but I couldn't get past the guard, Goose, who grabbed me in a head lock. The rest of the time I remained silent and impassive, trying to avoid emotional give-and-take. They were trying to twist me around, make me contradict myself, and do anything to make me react emotionally, with anger or tears, so I had to keep silent. I couldn't openly pray, because they called it "self-hypnosis," but I prayed with my eyes open, and it was a great comfort to me to feel the presence of God, and I had confidence that I could someday get out of my predicament.

Dr. Swope brought in his daughter, Winnie Swope, and another recently deprogrammed member, to try and convince me how good their new "freedom" was. Meanwhile, when they or Joe Alexander was downstairs with me, Ted Patrick would be upstairs talking to my parents, convinceing them that I was indeed brainwashed. Every once in a while, Sondra would come over to me with a mirror and hold it in front of my face, saying that my pupils were dilated, a sure sign of brainwashing. I knew perfectly well that they were dilated from stress!

By this time, I knew that they were expecting me to become deprogrammed, and that my best hope for a quick escape lay in playing along. I began to relax, to talk more and more, and to play their game, while internally, my faith was still strong. Though I could battle with them on many aspects of our church and Rev. Moon, I found that they could not argue logically about the teachings of Divine Principle. Their arguments were stupid and uninformed, taken mostly from critical newspaper articles, and I knew where they were coming from -- ignorance. When I asked them any questions about the deeper aspects of the Principles, they could only argue that it is not the Bible,or that the Principle was written by somebody else, or some other irrelevant answer, and they could not touch its contents. Since I could not deny what I knew to be true, and since they had no logical arguments to prove it false, I could keep that deep within myself as a rock-solid foundation on which I could keep my sanity and strong faith in God, in the Unification Church, and Rev. Moon. Following the biblical injunction not to "throw pearls before swine," I never argued about the teachings again, but I kept them secret within my heart.

I was cooperating, so Dr. Swope left, knowing that I was in good hands with Ted Patrick. I had several good intellectual conversations with Tom Dulack. He seemed the only person there who was willing to talk openly with me and with some respect for me as a person, though he disagreed with the church. Everyone else there was acting in a way calculated to alter my beliefs, as if I were a puppet to be manipulated. The more I cooperated, the better my chances to escape, so I became more comfortable with my parents and began eating with them upstairs, waiting to see when they would send me home. Instead, they offered a month in Canada for "rehabilitation." After 5 days in Connecticut, I agreed to go to Canada, where my imprisonment would be more lax and I could more easily get away.

June 17-July 15 Nova Scotia and Rehabilitation.

My mother, my brother, and a guard drove me from Connecticut to Boston where my brother and I took a plane to Halifax, Nova Scotia. There we met Dr. John North and his family who live in Kentville, Nova Scotia. Dr. North has two sons, Steve and Alan (both 19-25 yrs) and several younger daughters. Their mother died some years earlier. Dr. North is a veterinarian and a well-respected citizen in town.

Alan had been a member of Hare Krisna before being deprogrammed, and Steve, who had assisted in his brother's deprogramming, became somethin of a disciple of Ted Patrick: he spent about a month with him the previous summer. He became my principle counsellor and guard.

The Norths' have a house in town and a cottage on a lake ten miles from town. Everywhere I went, I was guarded by one or more people. In the house, they had chimes set up to warn if I should make a break for it. At the cottage, I slept on a bunk 8 feet off the floor, and Dr. North hired guards from among Steve's friends to watch me. While my brother was there, he would set his cot across the door of my bedroom to keep me in.

In this context they encouraged me to lead a normal life: drink, take pot, go out with girls, express hatred and anger towards the church, and take initiatives to restart my old life. The most important sign was that I declare Rev. Moon and the church to be evil, that Rev. Moon exploited me under mind control, and that I'd sign a notarized statement renouncing my affiliation with the church. As a test, I should willingly participate in deprogrammings of others and support my renounciation publicly. During this period I could "enjoy" myself with swimming, boating, fishing, hiking, reading, and resting, but for me it was agonizing, playing their game and keeping my faith secret. Every few days we'd have a session, and I'd have to admit more and more lies to show them that I was being rehabilitated.

After one week I made an escape attempt at 6 a.m. I ran out of the house and called New York from a phone booth. I spoke to Atsuko, a Japanese sister, who encouraged me to humbly play along and suggested that I go to the police. That proved to be a mistake. The police were cooperating with the North's and called them to the station. Then, the police all disappeared while Dr. North and his sons dragged me from the station to their car with a jacket over my head and my arm twisted so I wouldn't scream.

After that incident I was sequestered to the cabin, and they called in ex-member Shelly Turner, who spent a week with me. I didn't like her at all. I made more efforts to cooperate after a week in the cabin, and gradually broadened my circle of friends among Steve's acquaintances.

A short while later I was able to try another escape after I was back at the house in town, but this one didn't get past the front door before I was caught--so I made excuses that I'd momentarily "slipped back". So then I continued to make positive efforts to play along--drinking beer, calling my parents to tell them that I missed them and that I was"cured", and even forming a mild relationship with a girl (which fortunately didn't go too far). I even showed an interest in resuming my scientific studies, which used to be my main interest until two years before I joined the church. Gradually, my captors began to trust me more and more, although they still watched me or made sure that they could trust the person I was with.

The chance finally came for me to make another phone call to the church in New York without being observed.I went with Steve to visit a friend at his college who had a chemistry lab. The boy was late to the lab, and Steve had to go to a class--so I was alone. I ran out to a phone booth andcalled the New York church and spoke to Clark Thompson, who arranged to meet me seven days later at 4 in the morning in front of the house. The day before the scheduled escape, Mike Runyon and Clark came to Nova Scotia and, with the cooperation of the Royal Canadian Mounted Police, I was liberated.

During that last week, between the phone call and my liberation, they trusted me so much that we took excursions to Halifax and to Cape Bretton Island. In Halifax I had a chance to escape from the apartment where we slept, and in Cape Breton I could have run off into the forest, but I didn't go because I knew that a more sure escape would come in a few days. That week was dangerous for me for another reason--I was developing an intimate relationship with a girl, and if the affair had gone too far it could have been a disaster for my spiritual life. I am sure that my deprogrammers would have liked nothing better than to see me fall in a love relationship, and they encouraged me to spend time with her by these kinds of outings. Being with Pam could help avoid the pain of sessions with the Norths about the church, and also, she seemed a humble and idealistic person. Yet even this relationship was twisted, for I dared not tell her my true feelings about God and religion. I could make her happy and give her my attentions, but she could not know my secret desire to escape and return to the church; I could never really trust her with that. I cannot say that I was set up with the girl, rather, my situation made me vulnerable to the temptation when it arose. I am grateful that I was not overcome before my rescue.

Altogether, I was imprisonned for 33 days, five days in Connecticut, and 28 days in Canada. All along I had the intentinn to escape, but I tried to wait until the best moment before attempting to escape, because if I failed, my life would become more difficult. The whole 33 days I was held against my will.

Since that ordeal, I have mended the breach between my parents and myself, and although they still do not like the Unification Church, they respect me and my convictions. I have visited them several times, and all of us are happy that we can see each other and be frank in our opinions. I have always loved my family, and they never ceased to love me; even the deprogramming was done, I am convinced, out of love. The incitement of the news media against the church was so alarming to my parents that they understandibly worried about my involvement over and above the fact that I was apostatizing from Judaism and abandonning my career as a doctor or professor. They told me that they attended several meetings of Rabbi Davis's parents group, which further convinced them that they should seek such a desperate way to get me out of the church. At one such meeting, they met Ted Patrick, and several months later, they contacted him and made plans for my deprogramming. The distortions and lies spread by Rabbi Davis at his meetings and to the press led my parents to believe that I was brainwashed. This is the justification for deprogramming, and my parents desperately seized on the rationale with the false hope that I could be "cured." In fact, they no longer believe that I am brainwashed, and we can argue about our beliefs as rational people with opposing viewpoints do. I no longer fear that I will be re-kidnapped.

Upon returning to the church I wrote a book on Communism called Communism, Promiseand Practice, which was published by the Freedom Leadership Foundation. It took 4 months of research and writing, and I am sure that it will not be my last book. Now I am a student at the Unification Theological Seminary.

1/28/77
Stanley W. Lynk

STANLEY W. LYNK
1636975
York
1978

Andrew Wilson, Jan 28, 1977

# AFFIDAVIT

I, Linda Epstein of 243 Avenue Road Toronto, Ontario, do hereby make oath and say as follows:

1. That on Febuary 7, 1975, at the age of 19, being one year over the age of majority in Canada, I was kidnapped by my father, Murray Epstein, Steven North, Alan North, John Miles of San Diego, Shelly Turner of Boston, Mrs MacPherson of Quelph, and taken to the Emerald Isle Motel in Thornhill Ontario, where I was locked in a room for 2½ days and was visited by Ted Patrick, US deprogramer.

2. That in the room with me were strange men, Steven North and John Miles, who blasphemied against God, broke my Hare Krishna sacred beads, made me take off my robes and wear everyday clothing.

3. That Ted Patrick stated in the Hare Krisna movement we have no mind of our own. He played me tape recordings that were blasphemous, he used foul language about my religion, tried to demoralise me, and put down my spiritual leader.

4. That my father, Murry Epstein, paid at least $5,000.00 to Ted Patrick, to deprogram me.

5. That during my detention at Thornhill, I was only allowed to sleep with two women as body guards, Mrs. MacPherson and Shelly Turner, and only given food with meat which they knew I did not eat.

6. That when I wanted to visit the washroom I was escorted by bodyguards, my mother or Shelly Turner. My father crawled into bed with me one night, but he did not molest me.

7. That I was physically held down on the bed by two men I did not know, Steven North and John Miles, my mouth was covered as I was screaming for help, and my father said "It's OK, the doctor is coming."

8. That "the doctor" was Ted Patrick who stated "I'm the deprogramer", and started to play a tape of Shelly Turner's son, Randy, an ex devotee of the Hare Krisna movement. Patrick made me listen to the tape hour after hour, and every time I turned to turn it off Patrick would have my hands and feet held down, and my mouth covered.

9. That whenever I started chanting, Patrick would swear, yell and scream at me. When I tried to state my beliefs, Patrick would shout even louder. After 20 hours I beg n to feel ~~humiliat~~ed. FRUSTRATED

10. That I was taken to Kentville, Nova Scotia, the home of the Norths. I was made to lie on the floor of the car driving to the airport, and I was told not to scream or try to get away, as the RCMP were watching and if I got away, they would catch me

11. That at Kentville I was taken into a room in the North house late at night, and they would not tell me where I was. They had ripped out the page from the telephone book with their home address and number, all the windows were locked. They took away all the lamps and hangers in the closets. Nails had been driven into the window panes, and the door was barred.

12. That during this time Steven North's role was to see I did not escape, and when I chanted he also shouted and screamed at me and also shoved me around. I felt my life was also threatened. Ted Patrick, John Miles, Shelly Turner, Mrs. MacPherson and Steven North, kept me up all night and gave me little food.

13. That Ted Patrick told me I was brainwashed, that the Hare Krisna movement had got me, and the Krisna movement only wanted me to collect money for them. He said all religions were ripping off their members.

14. That when I asked Patrick from where he got his information he laughed, and said, "I am not called Black Lightening for nothing."

15. That I decided to act as if I were deprogrammed, and Patrick forced me to sign an affidavit saying that I would kill my parents, that I have been brainwashed, and that if I went back to Krisna the police had the right to come and get me, as I had no mind of my own.

16. That later Patrick told me such an affidavit was illegal, and he used them on all groups to scare the deprogremee, and had them all prepared in his suitcase.

17. That Patrick said if I returned to the Hare Krishna temple I would be fed bread and water for a month. Factually we do not eat bread in our movement.

18. That I managed to get a letter out to the temple telling them where I was, and they called me one night impersonating my father. Dr. North told me he had shotguns to guard me, and I told the devotees at the temple not to come for me as I was afraid for their lives.

19. That while detained in the North home, they tried to get me to start a new life style. Breaking my ten year long vegetarian diet. They took me shopping to get a winter coat. They took me to bars and tried to get me to drink, to go out dancing, and to watch television, knowing we in Krishna do not do these things.

20. That I was taken to Arron Ohio, where there were other people who had been deprogramed. I had to tell them my story as a part of their rehabilitation.

21. That I remained in Ohio for about one month then Steven North flew me to San Diego, Patricks place. Here there were more deprogramed people, and I again had to relate my story. I went along with all this, pretending to be deprogramed, but knowing I would rejoin the movement.

22. That in June 1975, four months after I was kidnapped, I came again to my fathers house, and occasionally Mrs. MacPherson and her husband, Professor Paul MacPherson would visit. A Sergeant Kerr of 52 division and other policemen were asked to watch me when I went down town. At the end of June, the body guards left. (Shelly Turner and Alan North)

23. That in September I went back to school as I had left three months short of completing grade 12. One day my father found some Krishna beads and books in my room under the bed, called up the deprogramers, and came to school to get me.

24. That I ran from the school when my father came, because my father had earlier threatened to kill me if I did not tell lies about Krishna to the Toronto media. He said, "If you don't say these things, I am going to kill you." He had his fist at my throat, and as he had beaten me as a child I believed him.

25. That I hid from him in a nearby house, behind a tire in the basement, while my father was screaming and banging on doors, shouting "Did you see a girl - she's mental - she's insane - she's dangerous.

26. That when he had gone, I took a taxi to the Krisna temple, where about one hour later the police came with my father to get me. The police stated they had an order from my father that I was to leave. Another girl went out instead as she looked like me, and I escaped through the back.

27. That later, in November 1975, I returned to the Temple, where I remained happily ever since.

28. That I know some women deprogramers try to seduce males, as celibacy is important in the Krisna movement.

29. That my parents in company with the MacPhersons, called a meeting of parents of devotees in Krisna, and Patrick collected money from them towards furture deprograming. One father gave Patrick at least $2,000.00, but nothing came of it, as the deprograming never took place.

Sworn before me in the
Municipality of Metropolitan
Toronto in the Judicial
District of York, this 25th
day of [illegible], 1976

A Commissioner etc.

JACQUELINE WILSON, a Commissioner, etc.,
Judicial District of York, for
Robert K. Murray, Barrister,
Expires May 31, 1979.

# 32 HARE KRISHNA KIDNAPPINGS
## (listed by center)

II/e

Ann Arbor, Mich. none

Atlanta, GA.

Barry Stuart - Successful attempt by the "Friends of the Family," distantly related to Patrick. The boy had a previous history of psychological problems, and it was on this basis that his mother and sister removed him. Sister told Barry that his father was going to die. Barry went to see the father with another devotee but in/spite of association he was kidnapped by several big men. The other devotee began to resist by fighting, but the police came to arrest the devotee. Later, the sister told the police that Barry ran away so that they would not investigate the situation.

Alan Wooten - Unsuccessful attempt by Patrick. Barry Stuart was driving the kidnap car. They couldn't even pull off the kidnap, due to a big struggle on the temple lawn while Patrick watched from a distance in his car. On the spot Alan tried to have his father arrested, but the police refused to do so. Charges were brought against the father later on by both the son and the temple, but the judge threw the case out of court. Patrick appeared before the City Council and verbally offered to get rid of the Hare Krishnas for the right price. Mayor said get out of town on the first plane. Later on the boy left the movement on his own, was deprogrammed by Barry and some big man

Baltimore, MD NONE

Berkeley, CA Girl recently taken by Trauscht.

Boston, MA

Sita Pati - Susan Murphy
Basugopal - Ed Shapiro
Brihadrath - Lee Roth
Scott Whittman

Buffalo, NY NONE

Charlotte, NC NONE

Chicago, IL NONE

eveland, OH

The only one was Randy Saks.

llas, TX

Dhanurdhara (statement for) - Got pushed into a car, taken for a ride by his father, sika cut, sleep deprived, blasphemous tapes played of ex-devotees. Feigned deprogramming, taken to parents home at Long Island, feigned insanity, parents had him committed,he called temple to come get him.

enver, Colo

Donna Grieving - Fall of 75. Never initiated, was a devotee for a few months from Wicheta, Kansas; was deprogrammed by Ted Patrick, kidnapped by wealthy parents by locking her away in the bathroom of their Winnebago. She called the temple later on from her home, but her personal phone was tapped, her father heard the conversation, and Patrick was called in again.

etroit, MI

Rudramani - Debbie Wallerstein - April '76. Went to visit parents in Long Island. Deprogrammers were waiting at house. No real facts of the details. Now very active with the deprogrammers.

Ramananda - Richard Costello

Gainesville, FL NONE

Honolulu, HI ?

Houston, TX

Laxmi Narayana - $2,000 to Ted Patrick.

Laguna Beach, CA NONE

Los Angeles, CA

Robin George & Til Leekman - Successful deprogrammings by Ted Patrick. Now speaking on public stations against Krishna Consciojsness.

JoAnne Bradley & Disa Dasa - Unsuccessful deprogrammings by Patrick.

Kulapriya (Madonna Slavin) - Oct. '76 IFF of Ardmore, PA

Miami, FL

Nancy Schreiber - Ted Patrick.

Montreal, Canada

none

New Orleans, LA & farm

Muniraj - Successful. Now living in Binghamton, NY

Nityananda's wife -

New York, NY

Prabala (Susan Thompson) - Successful deprogramming by Ted Patrick. Very active deprogrammer now. (Sept. 74)

Bhadrasena (Frank Delasanti) - Successful deprogramming by Ted Patrick. (Dec. 75)

Murtivandya (Merylee Kreshower) - Galan Kelly. August '76

Philadelphia, PA

Wendy Garbar - Before joining she went to visit friends in Hawaii. Deprogrammed by Ted Patrick.

A boy was deprogrammed by Jean Merritt and Harry Levine.

Ottawa, Canada

Alan North - was in the movement two weeks. Kidnapped, deprogrammed, then joined the deprogrammers.

Pittsburgh, PA & New Vrndavana

Bhakta das (Bob Bauer) & Sukhavah dasi (Sue Bauer) - $5,000, Alexenanders.

New Vrndavana

Haridham das

Jim Dew - joined Ted Patrick

Portland, OR

Paul Johnston - 16 years-old, had just joined in Laguna Beach, was sent to Portland. Parents had hired detectives to track him down, found him at the temple, parents ordered him to be returned. Upon return he was deprogrammed (by whom is unknown).

Louis, MO NONE

Diego, CA NONE

attle, WA NONE

ronto, Canada

**Linda Epstein:** Father took her to bank, instead they went to motel. Nothing physical, but she felt very threathened. Ted Patrick, Steve North and McPherson were involved. Went from Toronto, Ohio, San Diego, Toronto to Nova Scotia. Much more info available.

ashington, D.C. NONE

BRIAN SABOURIN
DEPROGRAMMING TESTIMONY

This is a statement about my experiences during an encounter with some people who have generally come to be known as the "deprogrammers". This is my testimony of what I underwent during my period of captivity with them in the summer of 1975.

Before I say anything more about my experiences with the deprogrammers I want to make a few points clear. My parents were not responsible for what happened to me. It was planned, organized and controlled by the deprogrammers. My parents were literally forced to go along with these people due to the fear, lies and pressure tactics which were used on them for the purpose of getting them to go along with what the deprogrammers were planning. My parents were never told the truth about what would actually take place, and as of yet, to my knowledge they have never been told the truth by these deprogramming people. Yet they have been left some $1000.00 Brian S. poorer, with a broken home and no visible hope of regaining the trust and love that used to exist amongst our family. Furthermore, they have been left out in front to face the police and the press; being forced to take responsibility for actions and decisions which were not their own. It is obvious that what deprogramming says it is, and what it actually is, fail to match up on important points when the facts are compared to the assertions the deprogrammers make.

With this in mind, I welcome you to read my deprogramming testimony.

THIS TESTIMONY HAS BEEN
REMOVED BECAUSE OF
PENDING LEGAL ACTION.

# Elizabeth Rogow Tells Her Own Story

*When a man becomes a Christian he is a brand new person inside: He is not the same anymore. A new life has begun.* — II Cor. 5:17.

**By Elizabeth Rogow**
Special to The Washington Star

CALI, Colombia — I have just passed through seven extremely difficult months. During this time, my faith was thoroughly tested as to whether it was truly based on the reality of an experience with the living God.

I am glad to say I have come out of this trial with even more faith that God is able and willing to undertake for all those who call out to Him. Without His strength and comfort, I could not have passeed through this test. As so much has come out in publicity, I wanted to write my side of the story.

**MOST PEOPLE** looking in from the outside thought mine was a fine family. I had what looked like a bright future ahead. I'd always gotten good grades, I'd been accepted at a good university, and I had the drive that often accompanies someone from a striving and middle-class family.

However, my memories of my childhood and adolescence are generally unhappy ones — a lot of family fights, feeling lonely and hoping some day things would be "better." I knew I wanted something deep and true which would replace the emptiness in my life and not just cover it up.

I quit college in 1972 becausse I was bored and dissatisfied, and I went out to California. I tried the drug scene and the hippy life. I was freer in the sense I wasn't tied down. However, I knew my heart was not free.

**ONE DAY,** I chanced to converse with an elderly man in a grocery store who told me how God had changed his life on the inside. I never saw the man again and never learned where he went to church. However, I wanted to have the personal relationship with God as a friend and savior that he told me about.

I prayed and asked Jesus to come into my life, to pardon my sins once and for all by the blood that was shed at Calvary and to make me a new person inside. That day I was born again.

I returned East and began to look for a group of Christians who had had the same experience as mine. I had never been a Sunday school type and the idea of joining a church where God was a theory and not a reality did not interest me. I went to a meeting at Columbia University and heard a talk by Mrs. Hannah Lowe, a missionary to Colombia for 35 years.

**SHE SPOKE** about God's plan and purpose and his desire to build His church, not with dead stones, but with living members, each one vital in His Body. She explained the Christian life is not just an occasional calling, but a way of life. Not only spiritual, she is an extremely practical woman. Helped tremendously by her wisdom, teaching and counseling, I made the transition from the helter-skelter of my past to the setting up of a normal life in society.

I goth a full-time job at Columbia University, found and learned how to care for an apartment and began to attend bible studies and prayer meetings with Mrs Lowe and a small group of non-denominationalChristians. From Mrs. Lowe's example of dedication and love, I could see the Christian life is not a one-time spiritual experience, but it's the daily working out of the biblical principles.

**HOWEVER,** right from the start, my mother took a disliking to my new lifestyle. Although she could see a definite change in my life, it was easier for her to believe I had been "brainwashed" rather than changed by God. Driven by this lack of understanding of what had happened to me and refusing to come to terms with a transformation alien to her way of thinking, she decided to hire a black man named Ted Patrick to "deprogram" me.

A violent man, Patrick captures and then isolates his victim in motels. During the sessions which can last from 12 to 24 hours, he reels accusations at his victim until the victim "breaks" and concedes he had been deceived by his friends and Patrick has saved him from a terrible destiny. Patrick claims success in more than 600 cases and says he can actually "hear" when the victim's mind snaps.

**ON THREE** separate occasions, my parents arranged for my abduction off the streets of New York. I narrowly escaped from two of them and a third ended in the police station.

I felt I could not continue living under the pressure of constant threat. I was escorted to work and back again by friends and rarely left my apartment. By this time, the story had made national headlines, via The Washington Star and other prominent newspapers, magazines and TV shows.

As my parents continued to refuse to reason, the only solution seemed to be to leave the States where Patrick had free rein. Mrs. Lowe, who was then living outside of Bogota, was willing to help me.

**ELIZABETH ROGOW**
**Seven harried months**

And so, in September, 1973, I left my country to begin life in a foreign land. I lived with Mrs. Lowe for two months. Then I came to Cali where I got a job at the Centro Colombo Americano teaching English and later enrolled in a business administration course on the Sexta.

All the while, I stayed in touch with my parents and they knew about my work and my whereabouts. I met with other believers for weekly bible studies and prayer meetings and I enjoyed a period of 18 months of peace.

**THEN, LAST** April, another chapter was added to the story, when my mother brought kidnaping charges against Mrs. Lowe. Stirred up by statements and pressure from leading political figures in the States, DAS (federal police) decided to investigate the case. Agents entered the farm where Mrs. Lowe lives near Bogota and demanded she produce me — dead or alive — and at the same time agents entered my home in Cali and took me out by force.

I was denied the right to call either the U.S. Consul or a lawyer. However, a friend arrived at the DAS headquarters in Cali with a lawyer, Dr. Betty Restrepo, who took special interest in the case.

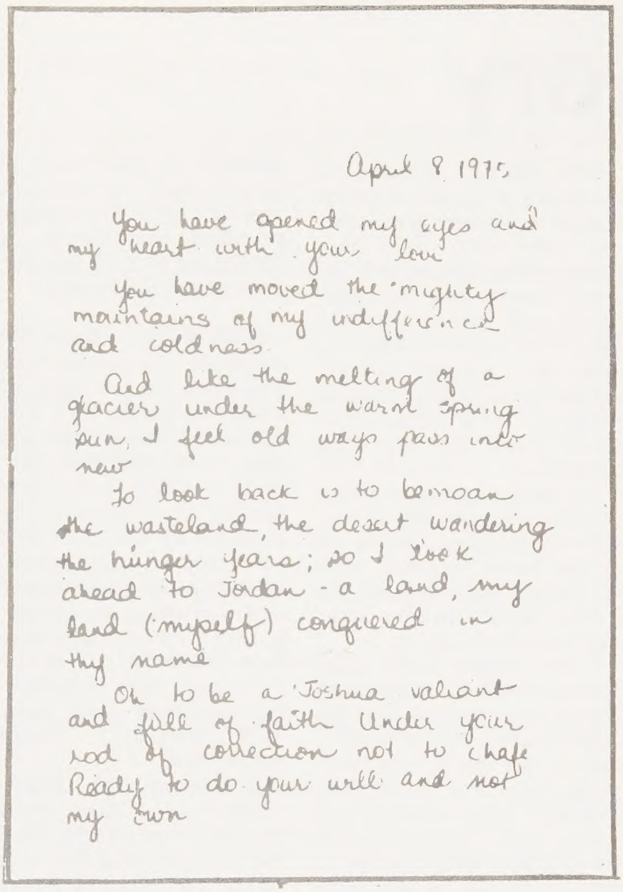
After being taken to Bogota where I spent the first night in a DAS office, I was taken to a mental clinic where I was held incommunicado for six weeks. A nurse was assigned to guard me from 7 a.m. to 7 p.m.

**WHILE THERE,** I saw some of the articles which were being published in a major Bogota newspaper. I was horrified by the twisted stories given out by my mother and accepted as true. It was a grief to me to find that Mrs. Lowe, who had helped me to establish my life on the right foundation, was being defamed in the most unjust and cruel way.

When I was allowed to leave my room, I was confronted with the sights and sounds of a mental clinic and the worry that I would be given drugs or electric shock treatments which I saw administered in my ward. Thank God I received neither.

There were interviews with the psychiatrists and the psychologists and tests and exams. My protests about what was being done to me were interpreted as some form of paranoia or persecution complex. This interpretation was used by my mother in June to get temporary custody of me as a mentally incompetent person.

**WITH THE CUSTODY** in hand, my mother was close to attaining her goal — taking me back to the U.S. to "deprogram" me. Everything seemed to be at its darkest moment.



April 8 1975

You have opened my eyes and
my heart with your love
You have moved the 'mighty
maintains of my indifference
and coldness
And like the melting of a
glacier under the warm spring
sun, I feel old ways pass into
new
To look back is to bemoan
the wasteland, the desert wandering
the hunger years; so I look
ahead to Jordan - a land, my
land (myself) conquered in
thy name
Oh to be a 'Joshua valiant
and full of faith Under your
rod of correction not to chafe
Ready to do your will and not
my own

Elizabeth's 'Poem to God'

Yet, it says in the Book of Joel that "whosoever shall call upon the name of the Lord shall be delivered." And God provided that deliverance. Many in Cali and Bogota were doing all that was possible to free me. Then the head of the clinic came to the understanding of the reality of my situation.

It was then, with the help of Dr. Restrepo, that I escaped from the clinic. It happened in an unusual way and I felt like the Apostle Peter "the night he was to be executed . . . there was a light in the cell and an angel of the Lord stood beside (him). The angel slapped him on the side to awaken him, and said, 'Quick! Get up!' And the chains fell off his wrists. They passed the first and second cell block and came to the iron gate to the street, and this opened on its own accord." (Acts 12.)

**I FOUND MYSELF** with a precious piece of paper in my hands — a statement from the president of the clinic stating I was perfectly normal. Carrying this as an unexpected passport back into the world, we left through the gate that opened "of its own accord."

As the temporary custody was still in effect, I was forced to go into hiding until it was lifted by the civil judge Nov. 19, 1975. With the tireless and much-appreciated assistance of Attorney Dr. Emiro Quintero Chica in Bogota, the kidnaping charges against Mrs. Lowe had already been decided and she was declared innocent of all charges.

There was joy in Cali and Bogota as I was reunited with those who suffered with and for me.

When I left the clinic, I was overwhelmed with gratitude to hear of how many stood by me. My appreciation has deepened for Mrs. Lowe, who suffered the public scandal, personal affront and burdensome expense in terms of time as well as money and yet has never wavered in her love of God nor of me.

**NOW IT IS** all over and I have returned to my normal life in Cali. However, the story has not yet really ended. In June, my discouraged and defeated mother left Colombia to return home, never answering the letter I wrote her after leaving the clinic.

My hope and desire is that all that has happened will not remain as a gulf separating us, but that time, faith, hope and charity will heal even these wounds.

I/h

RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE MONDAY, MARCH 5, 1973

## PROBE OF PARENTAL 'KIDNAPPINGS' INVOLVES 'CHILDREN OF GOD'

By Religious News Service (3-5-73)

NEW YORK (RNS) -- A series of reported "kidnapping" attempts on the part of parents is shaking several religious sects, including the controversial Children of God.

Individuals and groups have filed several suits against parents who have been accused of kidnapping members of the sects to have them "de-programmed." A central figure in the deprogramming operation is alleged to be Ted Patrick, 43, a former community relations consultant to California's Gov. Ronald Reagan.

("De-programming," as described by Mr. Patrick, is a procedure that involves argument, talk, and prayer in an effort to release young people from the alleged "brainwashing" that they have been given by the sects.)

Mr. Patrick, a layman of the African Methodist Episcopal Church, first became concerned about the activities of some of the sects when his 14-year-old son, Michael, became involved with the Children of God in 1971. Although Michael Patrick is no longer a member of the sect, his father has been active in the Parents Committee to Free Our Children From the Children of God (FREECOG), and is now a leader in the de-programming effort.

A report in the Washington (D.C.) Star-News said that in the last six months Mr. Patrick has traveled more than 300,000 miles doing de-programming work. He will be in New York City on March 30 to appear at a hearing in New York City Criminal Court on a kidnapping charge brought against him by Daniel Voll, 21.

Mr. Voll, a former student at Yale University, was an active member of the New Testament Missionary Fellowship, a fundamentalist group that met across the street from the Columbia University campus in Manhattan.

In his complaint, Mr. Voll charged that on Jan. 29 he had been crossing the street near the apartment where the Fellowship meets when he was attacked by three men, allegedly including his father and Mr. Patrick. He said they had tried to get him away in an automobile, but he called for help and soon policemen appeared on the scene. All involved were then taken to a nearby police station, where Mr. Voll made his statement.

Mr. Voll's father, Eugene, is a junior high school principal and a layman of the Lutheran Church-Missouri Synod. He was quoted in the New York Post as having explained: "I'm a parent and I have a responsibility. It's very strange when you live with a boy for 18 years and all of a sudden you're told it's not possible for him to come home because it's not God's will. We only want to help him."

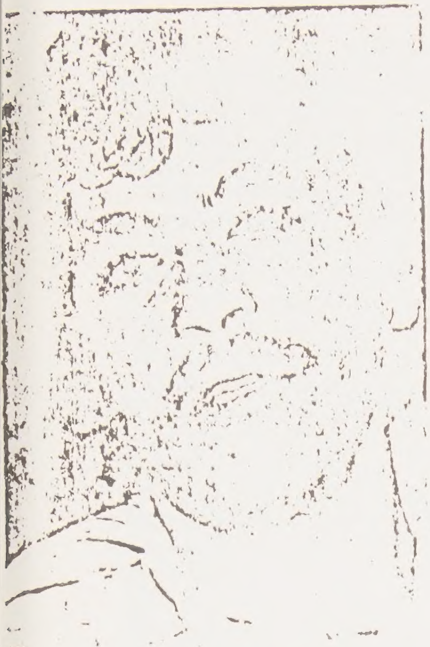
RELIGIOUS NEWS SERVICE

DOMESTIC SERVICE

MONDAY, MARCH 5, 1973

The New Testament Missionary Fellowship is apparently not connected with the Children of God, nor with the other organizations that have been affected by the de-programming campaign. Some of the others include the Tony and Susan Alamo Christian Foundation in Saugus, Calif.; Love Inn in Freeville, N.Y.; Love in Seattle; Love Israel, also in Seattle; Truth and Light in Colorado, and Hare Kirshna, an Oriental mystical group that is active in several large cities, including New York.

Clearwater Sun
Clearwater, Florida, Tuesday, September 28, 1976



STEVEN NORTH

WARREN HELLYER

. . . North deprogrammed Hellyer from Church of Scientology

# Deprogrammer Cults' Enemy

**By STEPHEN ADVOKAT**
**Sun Staff Writer**

Approximately half of the 29 persons Steven North has deprogrammed have gone back to their cults.

Despite this high rate of regression, North terms his record successful. And he and his partner, Rick Greenwald of Cleveland, continue to receive calls from parents in the United States and Canada who want their offspring retrieved.

Deprogramming is a means of forcing adherents to renounce any of the so-called "new religions," including Scientology, and to return to a more normal existence. It usually consists of hours of interrogation and lecture, and deprogrammers have been accused by their critics of employing brainwashing techniques similar to those they attribute to the cults.

North learned the technique from Ted Patrick, one of the first deprogrammers. Known as "Black Lightning" or "Black Satan," Patrick is considered an enemy by many of the cults. Convicted of false imprisonment, he is now in a California jail for his role in one of more than 1,[illegible] deprogrammings.

SCIENTOLOGY DISCONNECT

Last Of A Series

Working with parents, Patrick has at times taken youths to hotels or locked them in their homes and badgered them into renouncing their beliefs.

It took him three hours to deprogram Alan North from the Hare Krishna cult. And with that success he gained a disciple--North's brother Steven.

"Ted did a few more jobs in Ontario and I asked if I could participate," North said recently at his home in Ke[illegible]vil[illegible]. "I did a few jobs myself arou[illegible] the area, and after a while he (P[illegible]

See SCIENTOLOGY, Next Page

# ·Scientology

From Page 1A

would call me up."

Techniques vary widely. And although North claims to have done some deprogramming for free, the cost often runs into thousands of dollars. One of North's most recent cases—deprogramming Canadian Warren Hellyer from the Church of Scientology—cost Hellyer's family $2,500 plus expenses.

Basically, deprogramming consists of confronting the subject with aspects of the cult he has refused to recognize. It is a process designed to elicit emotion and independent thought.

"We usually work as a team," said North. "One person is the antagonist, and one person acts as the friend. Anyone who has been brainwashed has lost his ability to think, and he has lost his emotions. So one of the ways to get them back is to get them mad.

"With Scientology, for example, Rick might start by calling (Scientology founder L. Ron) Hubbard a charlatan, trying to make him (the student) mad. After Rick gets him angry, I step in, explaining what the cult is all about and what other cults are all about.

"Now he may be thinking. Then Rick starts in again being antagonistic, and I step in, until the man wants to listen. At first you show them stuff and they scoff at it. So you've got to keep them there and make them listen."

It can take time—North says his most difficult case took four days—and the sometimes gruelling sessions have caused critics to charge Patrick and his disciples with kidnaping, false imprisonment, child abuse and brainwashing.

Last week, local Scientology representatives issued a press release critical of Patrick and his techniques.

According to the release, Hellyer told members of the cult's Toronto organization "that he felt he had been 'split in two,' and he was very upset about the whole business and that he really couldn't go ahead and say what had happened to him—it was just too upsetting for him. He also said that deprogramming involved extreme violence."

Although Hellyer expressed mixed feelings about the experience when visited by a Clearwater Sun reporter, he indicated his anger was directed toward the cult and expressed dismay at the difficulty he was experiencing in obtaining a $6,500 refund. In two days of interviews, Hellyer never told the Sun deprogramming involved extreme violence.

Attached to the Scientologists' press release were newspaper clippings briefly detailing the legal troubles plaguing Patrick, which include two convictions, several charges, two acquittals and a case in which charges were dismissed. One of the convictions is being appealed.

In May he lost an appeal of a 1975 conviction for false imprisonment—a misdemeanor. Prosecutors joined cultists in charging him with abducting and holding his subjects unlawfully. These actions, they argued, amount to violation of freedom of religion.

North acknowledges that as a side effect of deprogramming, the subject frequently becomes dependent on the deprogrammer. He quickly adds that [illegible] it has always been a [illegible] dependence.

"I guess I do (obtain control) over the students," he said. "But these people (in cults) are fanatical. And I suppose they (subjects of deprogramming) latch onto me. It's only natural."

Another common phenomenon immediately after deprogramming is the "floating" period—the time the subjects are most likely to regress. Most subjects are urged to go to a retreat for several weeks to stabilize.

Hellyer, deprogrammed last spring and still in his floating period, has spent several weeks with North after nine months as a Scientologist.

It took North six hours to make Hellyer listen to him.

He locked Hellyer in his home, a large farm outside Toronto, and Hellyer's father's employes stood guard at the doors and windows.

"You just talk and talk and talk," North said. "Parents could deprogram their own children without us if they knew enough about the cult."

In Hellyer's case, North began by asking what had attracted him to Scientology. Then he chipped away at those reasons and at the cult in general.

He took a picture of Hubbard, whom Scientologists hold in divine esteem, and ripped it up in front of him. Later he forced Hellyer to pour gasoline over many of his Scientology books and burn them.

The primary technique is to sit across from the subject and dissect the cult's tenets, hoping that the subject—free of the cult environment—will reject them.

"The only thing a deprogrammer has over the parents is that he knew about the groups. And sometimes the deprogrammer has been in it, and then it's a common experience, which sometimes makes the [illegible] former Fort Harrison hotel as a Scientologist early this year, was deprogrammed by Patrick in July.

He has helped deprogram several others since, and he denies charges that he was brainwashed by Patrick or that deprogramming is violent and degrading.

For George, as for Hellyer, the realization that he had worried his parents brought him out of Scientology's control.

"My father told me to meet him Arizona, where he was supposed to be on a business trip," said George. "When I arrived at the airport, I was served with papers that said my parents were legally responsible for me for 30 days. I started screaming at the airport, but I had to go with them to the hotel.

"Ted Patrick was there. They locked me in a room with him for more than a day and he kept talking to me.

"At first I just pretended to listen. And at times I got angry and told Ted Patrick I was going to kick (him). But slowly it started sinking in."

The two spent about eight hours talking in the small hotel room the first night. Both were exhausted by about 2 a.m., and the session ended.

They started again the next morning "and by that night I snapped out of it.

"It's different for everybody. The way it happened for me, by the end of the second night I thought I had them all fooled. I planned to lie in bed and get all my Scientology thoughts back together. But I suddenly said, 'Wait a minute. What this guy says sounds true.'

"Ted Patrick told me that my parents loved me, that theirs was an unconditional love while if I didn't pay my bills, the Scientologists would consider me an enemy.

"At first I felt that these were just two parents, that I'd had many parents (in past lives) and that I'd have many parents in the future. But he (Patrick) kept trying to explain to me about unconditional love. That my parents would love me no matter what I did. After a while I finally started to cry, I felt so guilty.

"I thought about it all night and about 4 a.m. I woke Patrick up and started asking him a lot of questions.

"He said Scientology used fear and guilt to keep you, and by the next morning I guess I was out of it."

Local Scientologists acknowledge that George was a member. Although they claim a strong anti-drug bent and a program to go with it, they say George's problems stem from drug-taking in the past, not from Scientology.

"It was unfortunate that we could not have helped this person more," Scientologist Milt Wolfe wrote in a prepared release. "We know that prior to his entering the church he had taken a lot of drugs. He was found unfit for work in the church due to a very poor work record with us. Many of his co-workers felt that he maintained some pretty lofty delusions, perhaps due to his long involvement with drugs."

The Hellyer and George cases have several similarities.

Both are young, white and affluent. Both were attracted to Scientology during periods of depression. Spurning conventional wisdom, both sought the exotic beliefs extolled by Scientology and both readily paid large sums to the cult.

Now they both say they feel they were used. Hellyer wants most of his money back, and George warns others against joining.

Both are nervous about rumors of retaliation by the organization against those who speak against it.

And both fit the description of persons recently freed from cults offered by Harvard Medical School psychiatrist John Clark.

Based on 2½ years of research on the effects of membership in six cults, including Scientology, Clark told a special Vermont Senate committee investigating possible criminal activities by cults that members were often subject to "catastrophic" mind changes that could result in permanent mental damage.

"After the deprogramming, the affected individuals are very vulnerable for about a year and especially during the first few weeks to two months they feel themselves aware of and close to two different mental worlds," Clark told the committee.

"Their strong impulses to return to the cult are controlled by logical reasoning processes and the great fear of someone taking control of their minds from the outside once again.

"During this time a former convert can quickly be recaptured either by a fleeting impulse or by entering a trance through a key word, or piece of music, or by chanting by a team from the cult."

Clark went on to describe the subjects of deprogrammings in most cases as "depressed, depleted people reminding one very much of the status of patients who have recently recovered from acute psychosis."

He said they often "feel ashamed of what they have done and the pain they have inflicted, are very scared, and for a while (are) unable to manage their lives effectively."

# Parents, in Front Lines, Support Kidnap Strategy

Arthur Shiva Dayan was in the back seat of a rented station wagon driving to dinner with his mother and sister.

On a street in Pittsburgh, Pa., the car suddenly stopped and three men jumped into the car. Ted Patrick said "hi' how are you," and slid into the back seat on Dayan's right.

Simultaneously six-foot, 275-pound Willie Moore got in the left side back door. A Courant reporter hopped in the front seat.

Mrs. Dayan turned to her son and nervously said "uh, these are friends of ours, Arthur."

Arthur didn't know it at the time, but he was being "kidnaped."

They rode in silence for five minutes, and then the 24-year-old Dayan asked, "Do we have dinner reservations? There are six of us."

The kadnaping had been in the works for two days, after Mrs. Dayan contacted Patrick to deprogram her son who she thought was under undue influence of a Yoga group he had joined six months earlier. Patrick and Moore searched university buildings in Pittsburgh where it was known Dayan was handling out literature on Yoga.

Mrs. Dayan and her daughter went to university officials asking if they had met her son who as attempting to set up lectures in Yoga.

Patrick was side-tracked once in a university museum where he seemed interested in some of the artifacts, but at 4 p.m. Thursday April 12, a phone number Dayan left with a university official, gave the clue to his whereabouts.

His mother and sister went to the house, caught Dayan by surprise and asked him out to dinner.

Dinner was served that night at the Holiday Motel in Waynesburg 50 miles away and Dayan was not to leave that motel for four days.

# *Cult Captive Beats Brainwashing*

Arthur Shiva Dayan straddled a straight-backed chair with his head in his hands. His mother, a Brooklyn housewife, was in a chair in the corner of the motel room. His married sister was lying on the bed.

Joe Girella of Masontown, Pa., a 60-year-old coal miner, took the mouthpiece out of the telephone. Even if someone dialed a number, there was no way to communicate with the outside world.

"You've been had—and before we're through with you, you'll realize you've been had," Girella yelled. "This is nothing new to me. I have all my normal marbles and you don.t"

Girella took a copy of the "Communist Rules of Revolution" out of his back pocket.

"Now I want you to listen carefully," he told young Dayan. "You're not the first one I've dealt with."

Ted Patrick of San Diego, Calif., was there too. It was his 120th "deprogramming." He sat with a tape recorder between his legs and let Girella talk.

Girella talked about the ways Communists would "corrupt the young" in America. It was the start of nearly three hours of obnoxious, nonstop talking from Girella—and calm, friendly reassurance from Patrick.

It was 8 p.m. April 12 in Room 55 of the Holiday Motel in Waynesburg, Pa., 50 miles south of Pittsburgh. Earlier in the day, Dayan, 24, who changed his name to Shiva "destroyer of evil" was handing out literature on Sivananda Yoga at Pittsburgh colleges.

He had joined the Sivananda Yoga farm in the Pocono Mts. and his mother hired Ted Patrick to bring him back home.

"I never met your swami. I don't know nothin' about her. But the systems are all the same, they rob you of your capacities." Girella shouted.

"I only made it to the 8th grade, but I know they go into our universities and they try to find out who's got the brains, they know you have a brain and they try to destroy it," the coal miner said.

"Do you believe in Jesus?" he asked

Dayan, who is Jewish and a graduate in business from Long Island University softly answered, "I don't believe in Christianity."

"Do they talk about religion?" Girella shot back.

"We read the Bible, but they don't try to get across to do this or that," Dayan said.

"What do they talk about?" demanded the coal miner.

"Why don't you tell me?" Dayan asked.

Girella said, "I'm here to help you. These cults operate all the same. Your swami is just getting fat off of you . . . what do you need a woman to lead you by the nose for?"

He continued to tell how he had deprogrammed other youths in this very same motel room and how they "yell and dance around."

Girella is a well preserved ex-Marine who is a regular member of Patrick's Waynesburg deprogramming team. He and Patrick, who has been nicknamed "black lightning" by the sects he grabs youths from, were a little puzzled at Dayan's passivity.

Patrick said, "If I saw you on the street I could tell just from your eyes there is something wrong. I don't know if you're conscious. You do blink once or twice."

Turning to others in the room Patrick asked, "Did you all notice his eyes?"

Girella answers, "Their eyes are not normal. They're all the same. How do you think in China they keep all those coolies down? Why, by mass hypnosis. This has been going on for thousands of years."

Dayan in disbelief, turned to his mother. "Who are these people?"

His mother said, "They are helping you, Arthur, for me."

Girella said, "I'll answer you bluntly. We are people with all our marbles. We don't have to listen to some women to tell us what to do. Who are those mongrels you are associating with? Are they supposed to be bettering mankind? Why don't they go out and do something, instead of destroying you?"

Patrick added, "Your friends say you are spaced out. Do you believe your group practices hypnosis, Artie? They make you meditate and go off in a trance — is your group different from the others, Artie?"

Dayan asked, "Do you guys work for the government?"

"What are you talking about?" Girella asked as he jumped up from the bed, "I'm a coal miner here to help you. Nobody will lay a finger on you."

Later in the session, Girella said. "If you were my son and you were in the shape you are, somebody would have to die."

Dayan, for the first time in more than two hours, responded with a touch of hostility to Girella who was leaning over him. "I'm not saying anything. You are getting too close to me. You are in my field. Do you people

See CULT, Page 11, Col. 1

THE HARTFORD COURANT: Sunday April 29, 1973

# Cult Captive Beats Brainwashing

(Continued From Page 1)

ve no consideration? Let me l my people."

His mother said, "I am trying get you away from those peo- ."

Her son responded, "They are simple family. So I am not ing back. So take me home. t's get on a plane and go."

Patrick said, "What good is e isolated in one little oup?"

"Do you want me to tell you hat's going to happen?" said ayan. "I'll go home and do hat ever you say. I'll probably back to the (yoga) camp . . . least my parents know where am and have some contact. At ast I am there, mom."

"But you are a vegetable," is mother said.

"So would you rather have a egetable you can find, or one ou can't find?" asked Dayan.

Mrs. Dayan said, "You are ot a vegetable, you are a per- on."

"But you just said I was a egetable," her son said.

Girella interrupted. "You are orturing your parents," he aid.

And so it went, back and orth. Once Dayan asked to go outside because the room was smoky, but the deprogrammers saw it as a trick to escape.

## Grilling Continues

Instead, at 11 p.m., Patrick and Girella went downstairs to the motel bar, and for the next hour and a half, Girella's nephew, Patrick "Biff" Alexander grilled Dayan.

Alexander was in a fundamentalist Christian sect, The Tony and Susan Alamo Christian Foundation in California for 2½ years.

He was deprogrammed by Patrick's associates, and now lives with his parents near Waynesburg and helps Patrick deprogram others.

In his early 20s, Alexander is articulate and plans to return to the University of Pittsburgh. He tried to reason with Dayan, get him to debate and discuss his beliefs.

In the bar, after two drinks, Patrick said he thought Dayan would "be a cinch" to break. Girella said he tries "to get them roaring mad at me," as the first step in breaking them down.

Back up in Room 55, Dayan's sister whispered to Alexander that her brother "is so rational."

Alexander was not very successful in getting Dayan to open up. Finally, Alexander said, "You've been a sucker, Arthur. I was in a motel room. I know how it is. At least you have more of a mind than I did, but 'karma' and living through life 60 times isn't real."

Patrick and Girella returned about 12:30 a.m. and by 1 a.m. a cot was rolled into the room where Dayan slept with his mother and sister.

Friday morning began with late breakfast. Dayan was "kidnaped" at supper time Thursday, but refused to eat with his abductors. Friday morning, also, he didn't eat. He was held in the motel room until Monday morning and fasted the whole time.

Dayan was looking over a vast selection of clippings about Patrick and had a relaxed conversation with him following breakfast. The heavy deprogramming didn't begin until nearly noon.

Patrick asked Dayan, "How are you helping people? You told me you want to help people."

Young Dayan answered, "How are you helping people?"

Patrick said that by handing out yoga literature "you are hurting people. I want you to

"That is not the point," said Patrick, "you're evading the issue. You have no love for your parents."

Dayan said, "Is that what you want me to say? I love them, but do you want me to rip them up?"

Later in the afternoon, Girella and his wife Derna arrived. It was Patrick's birthday and Mrs. Girella had baked him a cake.

Yelling at Dayan about how he is leading a "useless life," Girella went into the bathroom and brought out the cake. Everyone, including Dayan, sang "Happy Birthday, dear Ted," who then ran out to get some vanilla ice cream and plates.

"Can't have cake without ice cream," said Patrick. Everyone ate except Dayan, who said he would save his piece.

Dayan was asked how he felt after nearly 24 hours of captivity. "I don't know, it's a good show. Have you ever seen anything like it before?" he asked.

Just before the birthday party, Dayan's mother and sister asked him about a letter he had written and asked when he had planned to come home.

"Please. I have to get it from him—do I have to get it from my own family?" he asked.

His letter said he renounced all his wordly possessions, but "I will love, honor and respect you both no matter how you take my course of action . . . I am happy and doing well. My life is rich and fulfilling."

At 8:30 p.m. the third session began and soon Mrs. Dayan was crying on the bed. "I went against everybody. I was panicky, and thought he was trying to tell me he's not coming home anymore. It's just like you went out and died. It's torture, somebody's just taking your brain away."

Her son remained passive as she continued. "You're from my body, Arthur. Maybe you'll understand when you have children."

Dayan was asked, "Do you want to break off family ties?" He said, "No, they want to be with me."

His mother asked, "That's why I'm here, to break off ties?"

"You're doing it the wrong way, you are pressuring me," he said.

"No, I left you alone for six months," she said, "until I got that letter that looked like you were leaving home."

Dayan said, "you should have read up on this before you started this whole thing. Nobody knows what they are talking about."

"I know with my heart that you're not yourself," answered Mrs. Dayan.

The Friday night session was the last hard "deprogramming." Dayan's sister was having doubts about whether Arthur had to be deprogrammed.

Patrick and his associates were more familiar with "Jesus freaks—not Yoga freaks," and there was talk of taking Dayan to San Diego where there is another deprogramming team.

Saturday night, Alexander, Dayan and his mother and sister started watching a television movie. Patrick came in, turned it off and tried to deprogram briefly, but gave up and left. The others watched the rest of the movie.

Sunday proved fruitless in deprogramming and Monday morning they drove to Pittsburgh airport after tellingDayan they were flying home to New York.

Arriving at the gate, Dayan saw the sign reading Chicago and San Diego, realized he walked down the ramp, telling Patrick, "I don't think I want to go to San Diego."

Patrick told Mrs. Dayan to take her son to New York and to keep him there until he got back, then got on the plane and flew home to California.

## Back to Farm

The next day, Dayan went back to the Yoga farm. Mrs. Dayan said Patrick "did everything he could."

Her son has been in touch with the American Civil Liberties Union and plans to file a formal complaint against Patrick with the Pittsburgh police.

He wants to testify against Patrick in other court action if he is asked by others who have pressed charges, and may initiate legal action against the man himself.

Patrick said the other 119 deprogrammings he has conducted were completely successful, and the youths are now home with their parents and out of religious cults.

He thinks that if he were able to keep Dayan for a longer period of time, the deprogramming would have been successful.

Dayan says he didn't have to be deprogrammed in the first place.

# PAM FANSHIER

I joined the Unification Church in May of 1975 and since that time have been put through some of the most hellish and terrifying experiences of my life. These experiences come as a result of the efforts of "deprogrammers" and numerous other misinformed individuals who are trying desperately to get me out of this church.

My parents kidnapped me in August and transported me from Kansas to Ohio in the back of a station-wagon. When we finally arrived in Ohio I was taken to a motel room which had been specially prepared for my arrival. The doors were securely locked behind me and I can remember so vividly the barren coldness of that room. There were two locks on the door, two double beds, a chair and a Gideon Bible, and I realized that this was to be my prison for as long as the "deprogrammers" desired. I had tried to prepare myself internally for what lay ahead during the long car trip to Ohio but it was extremely difficult when I was confronted with the actual situation. Anger for the mere fact that I had been taken against my will and locked in some room kept building inside of me. I kept thinking--can this really be happening? Isn't this a country founded on religious freedom? Why would my parents who love me so much resort to such heartless and illegal tactics?

I met Joe Alexander (the deprogrammer), his wife Esther, and numerous other individuals who had come to assist in my deprogramming. During the week that I was held I met at least 20 - 30 different people who participated full- or part-time in assisting Mr. Alexander.

The deprogrammer, upon entering my room, immediately took control of the people and the situation. My parents obeyed every command and I can remember how sick I felt when I saw how easily my father was manipulated by this man. The deep love that my parents have for me was displayed again and again and used quite effectively by Mr. Alexander. My parents were sent out time after time to fetch coffee or cokes or food for the deprogrammers, and called into the room only when they needed to illicit an emotional response from me. Of course it was an unspoken rule that my parents had to foot the bill for all the minor expenses and meals for everyone.

The first part of the deprogramming consisted of three days of very strenuous and continuous verbal attacks. I was mocked, degraded, accused of sexual crimes and prostitution. Bible verses were constantly being hurled at me plus lengthy and boring testimonies of individuals who had been deprogrammed from various other religious groups. Only twice during these entire three days did we carry on even a half-way intelligent conversation. Both of these conversations were quickly terminated by the deprogrammers because various things that individuals said were too supportive of my religious beliefs. Mr. Alexander clearly realized that to talk on any kind of rational vain only allowed my parents an opportunity to question whether what they were doing was morally right. The remainder of the three days was, therefore, dedicated to developing and maintaining an emotional frenzy within that motel room at all times. I realized the situation and tried with every ounce of strength that I had to completely deaden myself to the people and the environment. It was by far one of the most difficult things I have ever had to do. My brother screamed in my face that I was a prostitute and that I hated my parents and wanted to destroy them. They told me the most outrageous lies about Rev. Moon and other people in our church. They told me that if I ever went back to the church that leaders would make me go to court and sue my father for rape in order to descredit and bring about the downfall of the "deprogrammers." When one group of "deprogrammers" and body guards got tired they simply called in a fresh group. When I would start to fall asleep someone would kick the bed or poke me to keep me awake. Conversations lasted till very early each morning. I lost track of the hours and no one would tell me what time it was. I was allowed to sleep but was always exhausted from the emotional strain. The clothes and all personal possessions which I had were taken from me and my parents were ordered to burn them. For three days the intensive part of the deprogramming continued. I listened to statements and accusations over and over again till I could have screamed. My mind and physical senses were seeking anything other than the monotone of their voices and emptiness of that motel room. On the second day of my captivity I was allowed to go into the restroom alone and take a shower. These few minutes I had to myself were some of the most precious I have ever experienced. I prayed on my hands and knees and it was so peaceful not to have a room full of people watching me and saying "Stop praying to Satan...stop praying to your Reverend Moon, he can't help you now!" I turned the shower on cold and hard and stood under it for a long time just enjoying the cold and the peace. Finally someone came and told me my time was up and to get back out in the motel room.

The process continued until they began to trust me somewhat. I made the statement that if the teachings of the Unification Church were not true as they said then they had the responsibility to give me truth. They agreed and took this as a sign that my mind was finally opening up and I was at least seeking to understand. Many people began to give me truth as they interpreted it and the result was total confusion. Of the seven or eight people in the room I found that no one could agree on the answers to the questions I was asking. Joe Alexander became a little angry and told everyone to stop. He then said, "Jesus Christ is the only answer and God did not intend for man to know the answers to or understand many things about life." He said I should never read Genesis or Revelation because they could not be understood. He also said that after I was "deprogrammed" he did not want me to even read the Bible for fear that I would "float" back to my previous beliefs. Mr. Alexander then informed me that not only all "cult" members would have to be deprogrammed but eventually all Mormons, Jews, Jehovah's Witnesses, people who meditated and members of all groups who did not accept Jesus would eventually have to be deprogrammed. This statement upset a few people in the room but no one dared say anything to show their disagreement.

After the third day Mr. Alexander decided that I had progressed far enough to let me leave the room. I had the most wonderful experience of walking down the hall a few yards and going into another motel room. I didn't try to scream or run because I knew that progress was being made and they were now trusting in my conversion. Also, an escape attempt at this point would have been fruitless since there were 5 body guards with me during the short walk. The next day after more talking I convinced everyone that I had rejected Rev. Moon, the Unification Church, and all my previous religious beliefs. I was then taken to Mr. Alexander's home where Mrs. Alexander greeted me with the statement, "You're not deprogrammed! I can still see Satan in your eyes!" When I heard this I thought for sure it was back to the motel room and my immediate reaction was to run. But I stayed calm and didn't react emotionally at all. I asked her what I had to do in order to prove to her my contempt for the "cult." She instructed me to sign a statement declaring my renouncement of the Unification Church and swearing that I would never go back to it. If I ever returned, I was instructed to write, I had been re-brainwashed and gave my parents or proper authorities the right to remove me from the control of these people. When it was written and signed she told me it would have to be notarized and would therefore be a legal paper holding me to the words which I had written. When this procedure was finished she took me into the bedroom and we prayed together. I prayed for Jesus Christ to please help me and guide me in the new direction I must take. It was an emotional, sincere prayer and Mrs. Alexander was impressed. When I had finished praying we stood up and tears were streaming down her face. She embraced me and said she could see that Satan had left me now completely. She then called Mom and Dad into the room and explained to them that I had been saved and that Satan was gone. My parents were of course overjoyed. We are not a physical family and don't do a lot of kissing and hugging, but now all emotional restraints were forgotten. They were so happy and relieved that even my father cried openly. I cried too--and I still do when I think of this moment. But they were not tears of joy. My heart nearly broke when I saw the tremendous love they had for me yet I knew internally nothing had changed. I still had the same religious beliefs that I'd had four days ago. And I knew that I would have to tell them sooner or later even though it would break their hearts. My parents raised me to be a strong, righteous individual. They taught me to stand and fight for those things that I know are right. The strength of my character comes from my parents and the things that they taught me when I was growing up. I knew that I could not live a lie simply to spare their feelings. It was clear to me at this point that I had to escape from this situation as quickly as possible in order to put an end to this horrible and destructive game. The longer I played along the more this whole deprogramming would hurt my parents, for Mr. Alexander was an expert at directing and manipulating the love which my parents were pouring out to me. The remainder of that evening we all spent together eating and laughing and enjoying each other's company. Externally I smiled and joked, but inside I wanted to vomit.

The next day my parents drove back to Kansas after buying me new clothes and spending most of the morning with me. The remainder of us (approximately 12 people) drove to New Jersey to begin my rehabilitation. The center was way up in the mountains and it was here that Mr. Alexander continued the deprogramming on a less strenuous schedule. I was allowed free time to read or swim as long as someone was with me. We also spent time talking about my future and about how to get other members of the church out and deprogrammed.

Mr. Alexander had names and information provided to him through numerous sources and he wanted me to join in the crusade to save other individuals and to bring him more business. I told him I wanted to go back to Kansas and teach--forgetting all about the Unification Church and its members for a while.

During this time no opportunity came to escape and another carload of people had arrived to rehabilitate a girl from another religious group. Now there were approximately 20 people in the house and someone was constantly with me. At this point a plan began to develop in my mind and I began to work it out. I knew that whatever plan for escape that I made had to be perfect and it had to work. I couldn't bear the thought of being recaptured and put through the whole ordeal over again. I was very careful with every detail and yet when I began to actualize this plan I felt tremendous fear and doubt.

My parents and the deprogrammers all believed that I had a teaching job back in Kansas which was to begin in two days. They were reluctant to let me return to Kansas so soon after my deprogramming for fear that the "Moonies" would try to re-brainwash me and "zap" me back into the group. I continued to press them about this point, explaining how much I wanted to go back and teach. Finally they allowed me to call the school. This is what I had been working for and when the time came to call I was so nervous I could hardly dial the phone. Several people stood around and watched me dial (as I had expected). I actually called the school several times and simply told them that the line was busy each time. People began to sit down and talk among themselves. They lost interest in my constant phone dialing. Finally I dialed a church center back in Kansas and almost screamed with joy when the familiar voice of my center director and good friend Mike Harms answered. I talked to him as if he were the superintendent of the school and gave him as much information as I could in the context of our talk without it sounding suspicious to those in the room with me. I told him that a relative had died and that I wouldn't be able to come back to Kansas till after the funeral. Then I gave him my phone number and asked him to have the school psychologist call me back later that evening so we could begin planning and preparing for the few days of school that I would miss. Of course Mike caught on right away and realized that I needed help. At about 9:00 that night the school psychologist (my state director -- Steve Sell) called back with the information that they had church members in the approximate area where they thought I was being held. He informed me that the phone number was unlisted and they couldn't find the exact location. I was to escape as soon as possible and go to the nearest phone to give specific instructions as to my location. While he was giving these directions and words of encouragement I was talking on the other end about reading programs, recess and lunch schedules, and I.Q. test results.

With this wonderful news I began planning my escape. My escape route went from the bedroom and through two screen doors and another wooden door. I walked this route several times and learned all the squeaks and small obstacles of which I would have to be careful. I also stashed away a flashlight and stole 15¢ from Mrs. Alexander's purse. That night over half of the people went to another center not too far down the road because of the cramped quarters. Only about 8 people remained to guard me so I knew it was the chance I had been waiting for.

At about 4:00 that morning I awoke and crept quietly out of the house. I can honestly say I have never been so scared in my entire life. Three people were sleeping in the same room with me but no one woke up. As soon as I was outside the house I ran as fast as I could, and dived into the ditch every time a car would approach. Finally I came to a house where the people were awake and they let me in. I was scared and pretty shaken, so I simply told the woman that a man was chasing me and trying to kill me. It wasn't such an imaginative story, but it was all I could think of at the time. I first called church members and the lady gave them instructions as to how to get to where I was. Next I called the state police and people began arriving within about 20 minutes. It wasn't until I was in the car and driving to New York that I actually realized that I was safe and that the whole ordeal was over.

I spent several days in New York at the Church center resting and trying to get myself back together emotionally. I called my parents to let them know I was ok and found out that Joe Alexander had already informed them of my escape. Alexander had told my parents that I had simply "floated" that night, got scared and ran. Immediately the "Moonies" picked me up and "zapped" me back into the group with some quick and expert hypnotic technique. Of course this explanation shifted any blame or accusations away from the deprogrammers and encouraged my parents to believe that the deprogramming had worked but I had spaced out for a few seconds and the cult's influence had caused me to run. He did not inform my father that the escape had been carefully planned for quite some time.

As a result of this my parents are still firm believers in deprogramming, and convinced it is the only means by which I will ever leave the Unification Church. Through the support and reinforcement of this large group of people who claim to be experts on the church and its teachings, my parents are also certain that it is evil and that I worship Satan as well as doing many bizarre and destructive rituals. Since the deprogrammers have convinced my parents that I am brainwashed, this automatically takes credibility away from anything that I say. To argue or even talk became totally fruitless at times. Many things happened in that motel room and at the rehabilitation center which are too numerous to mention here. Many things were done and said to me by my parents, my brother, and my best friend that I could never justify doing or saying to anyone. Nonetheless--they were done and they were said and the whole experience causes me great pain even to recall it now. My pain however does not even compare to that which my parents have been feeling. Their emotions and love have been played with and used by the"deprogrammers" to the point that many times they become hysterical when they speak to me. Joe Alexander feels no responsibility, however. He did what he got paid to do and will always make his services available to my parents again when they so desire.

After the kidnapping and deprogramming ordeal I went back to Kansas to pack my clothes and to stay with my friends for a short time. No one was supposed to know that I was back in Kansas, however, one morning two men came to the Church center asking for me. They were from the Assistant Attorney General's office and wanted to hear about the kidnapping. I didn't provide any information to them, thanked them for their concern and showed them out. Within a few hours, the Assistant Attorney General of Kansas, Donald Hoffman, himself, called back and wanted to speak with me. We were to meet the next day in the office of my legal aid lawyer. When we met, I related the entire story of the kidnapping, detail by detail and he listened with no expression of emotion. When I finished he asked me if I would be willing to take a lie-detector test. I said, "Yes," and I think he was a little surprised at my willingness. He then asked me where he and his office came into the picture. I told him that my father had clearly told me that he (Mr. Hoffman) had suggested that the deprogramming be done. He flatly denied making such a suggestion but admitted later on that he had known where I was being held and what was going on. Church officials had asked for assistance from the Attorney General's office in locating and helping me, but nothing was ever done.

The next day my parents drove to the center and waited outside in their car for many hours looking for an opportunity to pick me up again. They followed me to the office of my lawyer and as I was coming down the steps of his office they met me and began pulling me into the car. I screamed and fought till fortunately my lawyer Mr. Phil Miller and two other lawyers from the building came to my rescue. A fight began between the lawyers and my parents and lasted till the police came to break it up. It was at this time that my father presented several papers demanding my committment to Menninger Mental Hospital in Topeka, Kansas. The papers were signed by a judge and appeared to be legal.

I was taken to the hospital in the back of a police car and my parents drove ahead to talk to the hospital staff about my committment. When we arrived the hospital refused to commit me because there was a two-week waiting period. Legally I should have been allowed to go free but the police would not help me or provide transportation for me to go back to the center. They left me with my parents who again stuffed me into the car and started driving. Of course I fought and screamed but could get no one to help me. When we were in the car I knew that we were going to another deprogramming so I became hysterical. I actually grabbed the steering wheel of the car and considered for a moment trying to swerve it into the ditch. I couldn't bring myself to do it, however, and in the meantime my father grabbed me around the neck and started pounding my head against the seat. Eventually he came to his senses and stopped the beating.

My father seldom becomes physical and hardly ever even spanked me when I was a child. This display of physical brutality was a complete shock to me and I could clearly see the desperate, unthinking emotional state under which they were acting. The three-hour drive back to my home in Great Bend, Kansas was filled with screaming and more ridiculous accusations. When we arrived at my home, many phone calls were made and I knew that Joe Alexander had been contacted again. Fortunately, however, a minister friend of my parents came during the middle of another emotional outburst and saw how tragic the situation was. He concluded that to remove me from the situation would be the best thing for all of us. It was decided that I should be committed at the Central Kansas Medical Center into the psychiatric ward. I was taken before the judge to get the proper papers signed and it was here that I demanded to speak to a lawyer. The judge said he would appoint one for me and I refused saying that I had my own lawyer and wished to contact him. My parents didn't want this to happen so the judge tried to persuade me to take one of the lawyers which he recommended. I held my ground ( I had watched enough TV to know that I had a right to a lawyer of my own choosing) and was finally given the right to call Mr. Miller. He was nearly frantic and was very glad to hear from me. Mr. Miller advised me that Church officials in New York had been informed of my situation and lawyers were being called in to help. He told me not to willingly commit myself.

I was then taken to the hospital, admitted against my will, and searched. I can remember how humiliated I felt during this whole process. All my personal possessions were labeled and locked away and I began trying to get used to my new life in a mental hospital. The days that lay ahead were filled with boredom, testing, EEG's, EKG's, blood tests, examinations, psychiatric tests, group therapy, interviews with doctors, psychologists, and psychiatrists. My parents were allowed to visit me for a short time each day, but these visits were strained and extremely upsetting to me. On the second day of my stay a local lawyer, Robert Feldt, came to visit me and even though I knew he had been hired through Phil Miller and the Church, I was afraid to trust him. I told him my story and he was completely shocked and sympathetic at all the injustices which had been dealt me. He assured me that he would do everything in his power to help me and I knew he was sincere.

I experienced many things while in the hospital and will never forget those days that I spent. I learned the value of a friend because during much of that time I felt the only person who really understood was Mr. Feldt. I was completely cut off from the rest of the world because my family doctor had ordered that I have no visitors or phone calls except those which he approved.

Meanwhile, out in the world, the press had gotten information about my situation and the story was printed in nearly every paper in the state. The day of my sanity hearing arrived and the room was packed with reporters, relatives, doctors, townspeople, ministers, friends and ex-Unification Church members. It lasted for several hours and I had to sit facing my father across the table. He seldom looked at me during the entire proceedings and his face remained cold and hard. The judge, being in a very difficult position did not want to make a decision, so succeeded in talking the psychiatrist into continuing my evaluation. Meanwhile, I was ordered not to leave the state or to return to Manhattan (Kansas) or Lawrence, Kansas where the Church has its centers. I was left homeless as a result of this ruling so was invited to stay in Wichita, Kansas with Jim Lawing, another of my lawyers and a state representative. I expected the continued evaluation to consist of one last meeting with the psychiatrist and my stay to be short but this did not prove to be the case. To the surprise of us all, the psychiatrist asked for 5 additional meetings, and more tests which were to be extended over a very lengthy period of many weeks. My lawyers immediately went back to court, demanding a change in this schedule and a lifting of the travel restriction. The judge refused and said that since there was only one psychiatrist in town his schedule had to be complied with. The Lawings opened their home and their hearts to me and I developed a deep love and respect for each member of the family.

After many legal maneuvers, we decided to take the case to Federal Court since nothing was being accomplished in District Court. It had been nearly one month and still I was not even allowed to return to my home in Lawrence. When the district judge was faced with defending himself and his actions to a federal judge, he decided to drop all travel restriction. I returned to the Church center in Lawrence, and after conducting many interviews with the press, I flew to a New York Church center where the threat of kidnappers was not so great. It was again another month before the final ruling on my sanity was made. The test results and testimonies of the doctors clearly stated that I was not mentally ill or dangerous to myself or others. The reports were very favorable and declared me to be well-adjusted, in good touch with reality and functioning on an intellectual level which was above average. These descriptions of my character were direct contradictions to the statements which my parents were making to the press, so the public was very much confused.

As a result of the experiences of these past few months, the once wonderful relationship that I had with my parents has been completely destroyed. I am not going to blame anyone for what has happened, least of all my parents. Their love for me is so strong and it is this love which has motivated them to do the things they have done. I feel, however, that they have been duped and used and for this I am extremely sorry. They have lost all faith in me and believe and trust only "deprogrammers" and members who have been "deprogrammed. I love my parents very much and wish to educate the American public as to the crimes and horrors which are being committed by "deprogrammers." It is my sincere desire that no parent resort to hiring one of these mercenaries and submit their son or daughter to the hell of which I have just been put through over the past months. Please believe me! The love that a parent has for a child is too precious to be abused and destroyed in this way.

Signed: Pam Fanshier
Pam Fanshier

, Morris Dwork, a Notary Public in and for the State of New York, ounty of New York, do hereby certify that Pam Fanshier, ho is personally well known (or satisfactorily proven) to me to be the person ho executed the attached affidavit, personally appeared before me this day in said urisdiction, and, acknowledged such execution to be his/her act and deed, done of is/her own free will, and being by me first duly sworn declared that, to the best f his/her knowledge, information, and belief, the statements therein contained are rue and correct.

Given under my hand and official seal this 30 day of January, ~~1976.~~

State of New York
County of New York
[illegible] City

Notary Public

(Notary Seal)

MORRIS M. CWORK
NOTARY PUBLIC, State of New York
No. 41-6130450
Qualified in Queens County
Term Expires [illegible] 30, 1976

My Commission Expires:

# TERROR IN DENVER

The ordeal of two young Denver women raises questions about basic rights of all Americans.

THE DENVER POST

By Roberta J. Moore

A few minutes before six, Kathy drove into the parking lot behind the medical center on Denver's South University Boulevard. As she got out of the car and went into the building to look for her friend Dena, Kathy realized how tired she was. Eight hours as a nurse's aide wasn't the easiest job in the world, she thought.

When the girls came out of the center, Dena slid into the driver's seat of her '64 white Valiant.

Two hand specialists had trained Dena for her job as a medical assistant. She helped when they examined patients, when they put on casts or took them off.

"I worked with Dr. Parks this afternoon," she told Kathy. "Nothing special."

Taller than Kathy by six or seven inches, Dena pushed the seat back and adjusted the rear-view mirror, then started the car.

But as she headed out of the parking lot, another car pulled ahead of her and blocked the exit. Dena braked. Two men ran from the street toward her car.

"What's going on?" Dena exclaimed.

Her one thought was to go back into the medical building. She started to back the car.

"Watch it!" one man shouted.

She braked again. Both she and Kathy turned to look behind them. Another car was blocking them from behind, and several people were running toward them. In one quick glance the girls recognized all except the man behind the wheel of the second car.

"Both my parents were there," Dena says. "And my father," says Kathy. Besides these three, there were four others, parents of two friends. The girls had known them from childhood.

Since the girls had found jobs and moved from home, their parents—all Greek Orthodox—had, as Dena puts it, harassed them repeatedly, both at work and at home. The two had changed jobs, had moved, and had changed their telephone numbers, trying to break away.

"We only wanted to be independent," Kathy insists, "to live our own lives. They wanted us to move back into their homes and let them tell us what to do."

"They took it for granted they would even pick the man I would marry," says Dena, "the way Greek parents have always done."

But what was going on now in the parking lot was more serious than anything that had happened before this.

Dena's father and the man with him opened the doors of the Valiant. From behind the car came three women, one of them Dena's mother. Someone grabbed Dena and pushed her into the back seat. Another held Kathy in front. The five—two men and three women—crowded into the car with the girls.

"I lost one of my contact lenses in the struggle," says Kathy. "Without it, I couldn't see what was going on. I was terrified. Dena and I both screamed."

"They held their hands over our mouths so that we couldn't scream anymore," Dena recalls.

"One of the women weighed 280 pounds," says Kathy, who is barely five feet tall and weighs 105 pounds. "A couple of the men were wrestlers."

"The car that had blocked us from the front led the way," Dena says. "Behind us was a car with Kathy's father and a stranger: a black man we had never seen."

The stranger was Ted Patrick. He had come to Denver at the request of a group of Greek Orthodox parents, including Dena's and Kathy's.

"One of them saw him on television," says Kathy, "and got in touch with him."

Though the girls did not know it, issues of *Time* and *Newsweek* then on Denver newsstands carried stories about Patrick and his activities.

A high school dropout, who had gone from driving a truck to being a community relations adviser between blacks and whites in San Diego, Patrick, 43, had developed a tough approach toward young people who had cut loose from their parents' life-style and accepted the teachings of various cults.

Patrick had first done battle with the Children of God, a branch of the Jesus Movement, but had broadened what *Time* calls his "heresy hunting" to include a host of religious groups: fundamentalist, Oriental, and Pentecostal, as well as Satanic. Some anguished parents had banded together with him in what amounts to a vigilante organization: FreeCOG (Free Our Children From the Children of God).

In Denver he met the group of parents at the Greek Community Center.

The parents told him that their daughters had turned their backs on the life-style Greeks had lived for hundreds of years—on the church, the community, their families. They had reason to believe, they went on, that the girls had accepted the teachings of some strange cult.

Patrick was sure he could bring them back. In about two years, he boasted, he and his helpers had "deprogrammed" (his term for his procedures) about 700 young people.

His deprogramming, as he described it, depended on the parents' getting custody of their daughters, by force, if necessary. Then in some safe place he would go to work on them; he claimed that in three days he could break the bonds between a young person and any one of the sects or cults, no matter how strong those bonds might be.

THE DENVER POST

"Deprogrammed" women return to Denver.

Five girls were to undergo the deprogramming: Dena Thomas, 21, and her sister, Maria, 20; Kathy Markis, 23; Annette Galios, 22; and Sofia Rador, 22. The parents did not know until later that Maria and Annette had gone to Nebraska for a few days, and a friend had given Sofia a ride home from work.

When the seven parents and Patrick in effect kidnaped Dena and Kathy in the parking lot, the two girls, of course, knew nothing of this.

In three cars, they all went to a rented cabin in the mountains, a half hour's drive from Denver.

There, from Thursday evening until Saturday morning, Patrick hammered at the girls.

"You hate your parents," he said over and over again. "I can tell by your eyes. Your soul is damned."

To the parents he explained that the girls were possessed by the devil. "Their eyes show it," he insisted. "They're like the other Satan worshipers I've known."

As the hours passed, the parents grew more agitated. They joined Patrick's tirade.

"Why don't you admit you hate us?" they asked the girls.

"Because it's not true," the girls insisted. "And we're not mixed up with any of these cults you talk about."

Most of the groups Patrick described as Satan worshipers Dena and Kathy had never heard of. The girls knew little of any church but the Greek Orthodox. Kathy could recall visiting an Episcopalian service once in the two years she spent at the University of Northern Colorado. Aside from that, she had never attended any church but the one into which she had been born.

"But I used to wonder about a lot of things, like Who is God? What does He want from me? What's life all about?"

When she was a child she had looked up at the picture of God in the ceiling of the Orthodox church. "I know now that it was like much Byzantine art: the head was very large, and the colors were dark. Back then I thought the face was cruel; I was terrified whenever I looked up at it."

When she was 8 or 9, her parents sent her to a Greek school, where, after her public school classes finished for the day, she was supposed to learn to write and to speak Greek.

"My father wanted to find out how I was getting along in the Greek school, but he usually waited until after the ten o'clock news to ask about it," Kathy says. "Sometimes he or my mother strapped me when I went to sleep over my lessons or when I couldn't answer his questions."

She remembers that she wanted to make friends with some of the children she met at public school. Her mother was firm, however; a Greek girl should have only Greek friends.

"I was an only child," says Kathy, "and lonely."

Dena was more fortunate, in that she had a younger sister and a brother.

Even when they were only 8 or 9, both girls were asking questions that sometimes stumped their parents. Why, for instance, was the Sunday service in Greek, which only the priest could understand? Why the bells, the incense, the icons? And why could only the priest read the Bible?

When Kathy was in high school ("15, perhaps") someone gave her an English Bible. She read it in secret, for fear of her parents.

"I loved the Psalms," she says now. "I read some of them over and over; they were so comforting."

Some of the other young people from Greek homes, she and Dena discovered, were going through the same struggle.

"We are Greek, and that's all that matters to our parents," says Dena. "But we're Americans, too. To our parents that doesn't matter at all."

In 1972 Dena was 20 and her sister, Maria, was 19. "One day," says Dena, "we just gathered up our things and left home. We moved into an apartment with Kathy and two other Greek friends we'd grown up with—Annette and Sofia."

Kathy, two years older than Dena, had by then spent two years at the university, majoring in elementary education. "I didn't know what I wanted to do with my life," she says, "but as the years went by I think God was leading me."

"Sometimes," Dena recalls, "we brought out our Bibles and read together. I think we all wanted to know Jesus better."

# OFFICER DENIES WOMEN'S KIDNAP STORY

But on one point both girls are emphatic: they had no connection with any church or religious group when Ted Patrick strode into their lives that late afternoon in August, 1973.

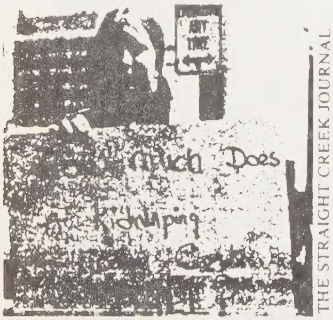
After two nights and a day in the mountain hideaway, the seven parents and Patrick took the girls to a motel in Boulder. This time the parents put them in separate cars.

Once, in the car, when Kathy saw a man walking toward them, she screamed. "As loud as I could," she says. Her father and one of the women held her in the back seat and threw a blanket over her; if she moved or screamed again, the woman told her, they would tie her hands and feet and throw her in the trunk.

The girls were separated in the motel, too; Patrick had decided that each had an unholy influence on the other. He moved back and forth between rooms, talking to first one and then the other: "Your souls are damned. Confess, you worship Satan; you hate your parents. I can see it in your eyes. We're trying to help you; why won't you confess your sin and let us pray with you?"

Dena, like Kathy, tried to attract help. Hearing someone outside the motel, she screamed. One of the men grabbed her, threw her on the floor, and covered her mouth with his hand. "I carried the bruises from that for days," she says.

In Boulder, as the hours wore on, Patrick seemed satisfied with the progress he was making, even though the girls say nothing changed. "His deprogramming didn't work," they say, "because there was nothing to deprogram."



NOW organizes a picket line

THE STRAIGHT CREEK JOURNAL

THE DENVER POST

Dale Tooley, Denver District Attorney

He began to talk about taking them to San Diego. "For rehabilitation," he said. He could accomplish the deprogramming in from one to three days, but he generally needed longer for rehabilitation. "If I can have a kid for two weeks I have one hundred per cent success. I have 98 per cent success anyway."

The parents tried to charter a small plane for the trip but finally settled for an eleven-passenger station wagon in which they drove to San Diego.

Meanwhile, back in Denver, Dena's fiancé, 31-year-old Larry Jones, the girls' three roommates, and friends were trying to pick up some trace of Dena and Kathy. It was a frustrating experience. The roommates felt sure the parents were behind the girls' strange disappearance. Jones hired a lawyer to get a *habeas corpus* writ, ordering the parents to produce the girls. The problem was that the parents had vanished too, and sheriff's deputies could not serve the papers.

Two nurses in the medical center where Dena worked had seen the fracas in the parking lot and had reported it at the police station across the street. No one seemed to know what happened to the report. Later, police and the district attorney explained that they could not charge the girls' own parents with kidnaping.

When Patrick became implicated, police seemed to know all about him. Information from New York, San Diego, and Los Angeles makes it appear, in fact, that he sometimes notified police in advance about his activities; law enforcement officers looked the other way when an abduction was taking place, claiming it was, after all, a family affair.

The day the long drive to San Diego began, Patrick and Elias Thomas, Dena's father, went into Denver apparently to see what they could do about the other three girls, one of them Dena's sister, Maria. The district attorney got hold of the two men, but after an hour's questioning he let them go.

"They assured me," he explained later, "that the women are unharmed and that they are not being held against their will."

By then, five days after the abduction, the girls' landlord had called someone in the Denver office of NOW—the National Organization for Women. NOW gave the story to a Denver television station, hoping

THE DENVER POST

Mrs. Elias Thomas

the publicity would spark some action by the district attorney. Two Denver papers picked it up and ran news stories through the rest of the week. When the DA reported that he had questioned and released Patrick and Dena's father, NOW set up a picket line in front of his office and called for his resignation and disbarment.

All this time, Larry's lawyer was getting nowhere. The district attorney refused to tell him where Dena and Kathy were. "It would hamper our investigation," he explained.

However, after the needling from NOW, he asked the DA in San Diego to look into the case, and then—on the seventh day after the abduction—announced that investigators had found the girls and that all was well: Dena and Kathy had said they were vacationing in San Diego with their parents.

As a matter of fact, the girls claimed later they had said no such thing. Asked how they were enjoying their vacation, one had replied, "It's not my idea of a vacation."

It was probably no one's idea of a vacation. They were being held in a room with iron bars on the windows, "to keep people out," Patrick explained. For the first six days of the ordeal they had worn the same white uniforms. And added to the accusations of Patrick and their parents was their worry about the other three girls; Patrick had threatened that if Dena and Kathy did not cooperate, the others would be taken by force, with mace and clubs if necessary.

"My faith was really put to the test," Dena recalls. "I realized how much growing in faith I needed to do."

Then, after seven days of terror, came a break. The parents and Patrick apparently relaxed their vigilance. At any rate, with the explanation that she had to go to the bathroom, Dena managed to reach a telephone and called her fiancé in Denver. Their conversation had to be short, but she could at least let him know where she was and that there seemed no way to escape.

The whole situation changed so swiftly that details of who did what are at times confused.

Apparently the Denver district attorney thought it best to look a little more closely at the case. The

THE DENVER POST

Dena Thomas is surrounded by friends.

THE DENVER POST

Patrick talks with a juror after verdict was reached.

THE DENVER POST

Parents wait in Denver County Court.

# SEVEN DENVER PARENTS PLACED ON PROBATION

San Diego DA sent two men to Patrick's home with instructions to interview the girls alone. Convinced that Dena and Kathy were being held against their will, the investigators took them into protective custody over their parents' protests.

That night Dena and Kathy boarded a plane for Denver.

It was quite a scene at the Denver airport. All their friends turned out to meet them at 12:30 A.M. Everybody hugged everybody else and several shed tears. The district attorney was there, too, and hustled the two girls into a side room for questioning.

The next evening Dena and Larry were married, partly to protect her from more trouble from her parents. The newlyweds explained that they faced $5,000 in legal fees, but Larry said his relief at having Dena safe beside him was greater than his worry over the bills.

Within a short time the girls secured a court order to prevent their parents from harassing them further. Kathy's mother was not named in any of the legal actions that followed the abduction, since she did not even learn about the affair until it was over.

Court scenes were highly emotional. The parents insisted to the end that in all that had happened they had the girls' best interests at heart.

Each of the seven who had been involved could have been fined up to $1,000 and jailed for a year on each of two counts: false imprisonment and conspiracy in the abduction. The seven pleaded no contest, however, and the judge placed them on eighteen months' probation.

Patrick did not fare so well. "We have a country of laws, not of men," Judge Zita Weinshienk lectured him. "Anyone could set himself up as a deprogrammer and decide that your church or my church isn't the right one."

She reduced his jail sentence from thirty to seven days, noting that the two young women he had attempted to deprogram had been held for seven days. She also fined him $1,000 but suspended it when she learned that he was facing bankruptcy. Patrick's attorneys announced that they would appeal the verdict; that appeal is still pending.

There's another chapter in the story about the girls and their search for a meaningful faith.

In March, some six or seven months after Dena and Kathy's ordeal, one of the girls read an announcement in a Denver paper about public meetings to be conducted by a Seventh-day Adventist minister.

"Before we knew that anybody kept Saturday," says Dena, "we had decided from reading our Bibles that it was the true Sabbath."

At any rate, all five girls attended the series of meetings and became Seventh-day Adventists.

Having known them now for several months, their pastor says, "They're the kind of young people you would like to see your own children grow up to be."

For several weeks after their abduction and Patrick's deprogramming, Dena and Kathy both had nightmares in which they relived the experience. All this is now a thing of the past, however, and they are trying to forget the ugliness of it.

Do they feel bitter toward their parents?

Says Kathy: "No, absolutely not. I still love them very much, though I think the experience widened the gap between us."

And says Dena, "No, I'm not bitter." Then she adds: "Larry and I have a new baby boy. We've named him Elias, after my dad."

Even so, some questions remain.

Not the least is one which some Denverites have asked: How much protection can they expect from law enforcement officers who dismiss abduction such as this as "family squabbles"?

More important, perhaps, are questions about the basic rights of Americans. When it was all over, the Denver *Post* editorialized, "Can there be some among us who accept America's freedom, yet who won't give it in return?"

And last, who has the right to decide matters of conscience for someone else? Can anyone attempt to force young people of legal age into a pattern of religious belief? Can anyone do this, that is, without denying the constitutional guaranty of freedom of religion?

If this kind of action goes unchecked, religious liberty in America may well become nothing more than a memory. ☐

*Roberta J. Moore is professor of journalism, Loma Linda University, Loma Linda, California.*

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[For complete text, see DOCUMENT I/f]

Ad Hoc National
COMMITTEE ENGAGED IN FREEING MINDS
Office of the Coordinator
P.O. Box 5084, Arlington, TX 76011

MEMORANDUM #5
(Confidential: Not for Publication)

DATE: November 30, 1976
SUBJECT: Recent Developments and Suggested Action to be Taken
TO: CEFM Members and Supporters

. . .

Dr. Geo. Swope advised that his rehab house is operating on a limited basis. He use the 'structured educational approach' covering four weeks. His plan includes many subjects and choices in recreation, education, therapy -- physical, vocational, and psychological. Included are physical chores, religious and philosophical history, western culture vs. eastern sociology, and family relations.

Swope's plan is the result of careful and thorough studies and analysis of many personal experiences and recommendation of professionals and involved persons with which this office is familiar. We fully support and recommend it. It ought to be a model for other rehabs being established. The cost is very reasonable, but outside financial help is needed for building improvements. Any contributors wishing tax-exemption should make checks payable to Bradford Baptist Church, Bradford, NH 03221 and mark your check 'For Rehabilitation Center'.

[For operations of this "Rehabilitation House" see testimony of Brian Sabourin, II/f, ed.]

# I.F.F. NEWSLETTER

## INDIVIDUAL FREEDOM FOUNDATION

VOL. 1, NO. 1 AUGUST, 1976 BOX 48, ARDMORE, PA. 19003

We are pleased to be sending you our first Bulletin from our new office. There is so much activity going on in fighting mind coercion and mind control, not only in our Pennsylvania area, but all over the country. President Ben Roeshman and his Board are at work daily on the telephone and by mail. Now that they are settled in their office quarters, activities will be moving along at a faster speed.

********************************

NEW INFORMATION - We now have two professionals on our staff who are trained and certified counsellors in the area of dealing with cults. If you feel the need for further professional counsel .... if you need support and help in your dealing with a victim of cultism, contact Ms. I. Rothstein, (215) 872-5890.

Jewish Family Services in Ardmore, Pa. is also available for counselling.

Bureau of Vocational Rehabilitation, State Office Building - Contact Rhoda Katz - They are available for diagnostic evaluations, counselling and medical help.

********************************

We were shocked to hear that the Kennedy sisters, Jean Smith and Pat Lawford have been attending Unification Church lectures in New York City. Write and tell them how you feel about it. Write also to their Mother, Rose Kennedy. Address all letters C/O Kennedy Compound, Hyannis, Mass.

********************************

It is with deep concern that we inform you that Ted Patrick was sentenced last month to one year in prison for the Joan Rogin Bradley misdemeanor kidnapping. Joan's parents and Ted's decretary, Sandra Sacks, were also convicted, all in California. They are all appealing. If you haven't already contributed toward Ted's defense fund, please do so. Your contribution is tax deductible. Make checks payable to Bethel A. M. E. Church and mark the envelope Ted Patrick Legal Defense Fund, and send them to P. O. Box 755, National City, Cal 92050. These checks will be taken directly to the church and the money in total will be sent on to the attorney thru the kind cooperation of Reverend Williams of the Bethel A. M. E. Church. The address of the attorney is: Melville Stephens - 1900 B. of A. Tower - One City Blvd., West Orange, California 92663

REMEMBER WE CANNOT AFFORD TO LOSE TED FOR ONE YEAR!

our privileges to think and act individually without opposition?" I wondered. I felt as if I were in the Soviet Union rather than my own home town in America.

By this time the police had arrived on the scene, I breathed a breath of hope, perh [redacted] vas a chance they'd protect my rights [redacted] assault and battery and illegal re [redacted] may I found they were accomplice [redacted] attack on my life. As I was dragged into [redacted] house, while a crowd watched horrified, I overheard Carl Waranowski greet the policeman and the conversation went as follows: Carl. "I already contacted you, you know what to do."

THIS TESTIMONY HAS BEEN REMOVED BECAUSE OF PENDING LEGAL ACTION.

The two policemen responded, "We wish there was more we could do to help but because of our job we're in a difficult position, we wish you the best of luck, carry on."

• • •

american civil liberties union greater philadelphia bran

260 South 15th Street · Philadelphia, Pennsylvania 19102 · (215) PE5-7103

President: PROF. BERNARD WOLFMAN   Executive Director: SPENCER COXE   Admin. Ass't: BYRNA ARONSON

July, 1976.

## From the MEMORANDUM ON TED PATRICK AND RELIGIOUS CULTS

by Steve Brown.

V. THE LAW: In a number of cases, the police have been more than helpful in allowing Patrick to go about his deprogramming business without interference. There are at least three vivid examples of this mentioned in Patrick's book (pp. 99, 145, 192).

In one case, the police were alerted to a deprogramming taking place in the house of the family whose child had been kidnapped. Following is the exchange that took place, as Patrick reports it, between the cult member and the police lieutenant who arrived on the scene:

> "You don't seem to understand that I'm being held here against my will."
>
> "Held against your will? Really? Isn't this your house? Aren't these your parents? There's no way I can see that you can be held against your will in your own house by your own parents. Doesn't make any sense."
>
> "Oh no? Then you tell me--do I have a choice to leave here if I want to?"
>
> "Well, as a matter of fact, no--you don't have a choice."(pp. 191-2).

The case of Cathy Crampton is even more startling. Patrick et al were stopped by the police and brought to the local sheriff's office. The sheriff was told by a superior not to arrest Patrick. As for the Crampton girl, the sheriff said, "The only thing I can do is bring in a psychiatrist. That's the law. He'll examine her, and then release her. I have to let her walk out that door." The psychiatrist did come, found her competent, and told her she was free to go. As she started walking to the road, Patrick gives this account: "I grabbed Cathy around the waist and hustled her into the car. My memory is that one of the Kelso police held the door open for me as I shoved her in. A police car escorted us out to the highway and the cops waved goodbye as we drove off." (p. 145)

# Sealed records cloak court action in 'Moonie' case

At a secret hearing held in his home, a Superior Court judge granted the plea of a Virginia couple that they have custody of their 19-year-old daughter, who had joined the "Moonies."

The judge, who normally sits in Hudson County, held the hearing in his home — outside Hudson County — but it was not publicized because he ordered all papers in the case sealed.

The Jersey Journal has learned that the parents, who live in Virginia, traced their daughter to Hudson County and then made the legal appeal for her custody.

The judge granted the parents custody of their daughter for a 30-day period.

"The parents and the girl are involved in a sensitive situation now that she is in their custody," the judge said.

Does that mean she is being deprogramed, the judge was asked.

"Yes," he said, "that is what I meant. I believe I exercised proper judgment in holding an in camera hearing such as are held in adoption procedures."

But was this an adoption procedure, the judge was asked.

"No," he said. "I considered this a family matter and I ordered the papers sealed, just as I would in certain proceedings in domestic cases."

The judge was asked to comment on how the rights of the 19-year-old girl were protected and to describe how other parents might seek the custody of their children who are above the legal adult age but whose conduct disagrees with parental desires.

"I cannot discuss the case in any way," the judge said, "or I would be violating my own order."

The Rev. Sun Myung Moon is the head of a church popularly known as the Unification Church. Its official name is The Holy Spirit Association for the Unification of World Christianity.

Many parents have claimed their children were brainwashed by the Moonies. Some parents have made headlines by kidnaping or attempting to kidnap their children to "deprogram" them from alleged Moonie brainwashing.

James J. Sheeran, New Jersey state insurance commissioner, received national attention in 1975 when he and his wife and 15-year-old son, Jimmy, went to Moon's Manhattan headquarters and pleaded — tearfully but unsuccessfully — with his three daughters to leave the sect.

His daughters — Vicki, 26; Jaime, 25, and Josette, 23 — are still committed to the Unification Church, but Sheeran hopes they will finally break away.

"They are still beautiful kids," Sheeran said Tuesday in a UPI interview. "I still love them very much and they still love their family."

Because of their highly publicized decision to remain with the church rather than return to their families, Sheeran is frequently called by parents of others who also sign up with Moon's church.

"I have the same advice for all such parents," Sheeran said. "I tell them to get their children out as soon as possible."

The Jersey Journal, Thursday, January 13, 1977/ page 3

american civil liberties union greater philadelphia bran

260 South 15th Street · Philadelphia, Pennsylvania 19102 · (215) PE5-7103

President: PROF. BERNARD WOLFMAN Executive Director: SPENCER COXE Admin. Ass't: BYRNA ARONSON

July, 1976.

From the

## MEMORANDUM ON TED PATRICK AND RELIGIOUS CULTS

by Steve Brown.

The courts have been split on their handling of Ted Patrick. In Orange County California and Denver he has been convicted of unlawful imprisonment; he has twice been acquitted of charges in New York.

This was the judge's charge to the jury in a New York case in which Patrick was acquitted of assault charges: "If you find that the defendant believed Daniel Voll was threatened by his membership and indoctrination in the dogmatics of the New Testament Missionary Fellowship, and if you find that his parents and the defendant were justified in their belief that such indoctrination and domination by the Fellowship elders was of a greater injury to Daniel than the conduct of the defendant and Daniel's parents, in taking Daniel from the public streets and attempting to have him deprogrammed by the defendant, then you may excuse the conduct of the defendant." (pp. 167-8) Note that the injury to Daniel was simply "indoctrination and domination by Fellowship elders," and further that there need only be a belief on the parent's part that he was threatened--no actually danger need be shown, and the belief of Daniel Voll as to whether or not he was threatened is irrelevant.

The same sort of reasoning was used a judge in Seattle in the Crampton case. Upon "necessity grounds," the court ruled, a parent may legally justify kidnapping an adult child. In fact, "the parent who would do less than what Mr. and Mrs. Crampton did for their daughter would be less than responsible, loving parents." Cathy, for one, might disagree with that.[*]

# MADONNA SLAVIN'S STATEMENT:

(includes her latest disclosures to the District Attorney)

At 2:00 p.m. Friday, November 5th, I, Madonna Slavin, met with District Attorney Loenstein at Pasadena Superior Court at 300 East Walnut Street in Pasadena. My intention in going to this meeting was to make a start in a determined effort to vindicate a horrifying experience and a most serious crime that had been perpetrated upon me, namely kidnapping and an attempt to brainwash me by force. My husband and I do not wish to live the rest of our lives in constant fear of a repeat performance of this terrifying, dehumanizing, abominable, and barbaric crime. Nor do we want other members of our religion to live in constant fear of these same atrocities; nor do we want any persons who may have changed their religion to live in constant fear of these paid criminals who have cleverly misnamed themselves "deprogrammers." So-called deprogrammers have a history of 'trying again,' being motivated by profit.

I told District Attorney Loenstein, in the presence of Lieutenant Ostler of the Arcadia Police, that the professional so-called deprogrammers were named Donna and Eileen. (Earlier, Lieutenant Ostler had informed me that he could act on the names and descriptions and other information I had given him, provided the appropriate indictments be handed down by the State.) I explained to District Attorney Loenstein that the so-called deprogrammers had made an arrangement to accept money from members of my family in exchange for their "services." I informed District Attorney Loenstein that Donna and Eileen as well as my brother-in-law "Chad" had said things that clearly indicated that well-known professionals were involved, either directly or indirectly. One of these is nationally known, and has been the subject of considerable press coverage. My captors recommended that I read literature by or about these professional criminals.

I explained in detail to the District Attorney how I was physically carried by at least two strong men from my parents' house to a Volkswagen bus parked behind it. I told the District Attorney how, when I was forced into the bus, a person sat on me so that I could not escape. I informed him that I was held prisoner in this van until we reached Santa Ynez. I informed the District Attorney that I was continuously held prisoner for the five days following my kidnapping on Saturday, October 23rd and that during these five days I was shuttled between various houses. These houses were situated approximately 500 miles from the place where my abduction began. For the first three days of the kidnapping I was not even able to go to the bathroom without one of the professional criminals, namely Donna or Eileen, accompanying me.

I said to District Attorney Loensteing that I would like to demand that the law vindicate these crimes to preserve the rights of freedom of religion for myself, for members of my religion, and for all Americans. One of the members of my religion, now resident here in our community, Mrs. Joanne Bradley, married with one child, had been kidnapped by a team of criminals including Ted Patrick. These paid male kidnappers physically assaulted Mrs. Bradley, even while she was only in her underclothing and even after she had begged them not to, because of her pregnancy. This criminal act landed Ted Patrick in jail for one year. I was abhored to learn recently that Ted Patrick gets out of his jail cell during the day on "workers furlough." I recently read the statement of Judge Logan Moore rendered the day Ted Patrick was sentenced for this crime of assault, malicious mischief and false imprisonment. The Judge said to Ted Patrick, "It will be a dark day when government decides to speak against religion. This country never functioned well under vigilantes. Your efforts are such, and if we ruled in your favor, it wouldn't stop with anyone. We would have condemned religious freedom."

I also read news articles recently about two adults who converted to catholicism and who were kidnapped by so-called deprogrammers. One had his moanstic clothes torn off his body while four people held him down. These atrocities were carried out by well-known professional criminals who operate nationwide and who are paid for their "services."

I informed District Attorney Loenstein that the so-called deprogrammers who kidnapped me described to me the use of the Chinese torture of inserting bamboo under my fingernails. One of the so-called deprogrammers said to me, "I know enough about brainwashing, that I can break you if I want to." I told District Attorney Loenstein that this woman also spoke of people being locked up in a closet for three weeks without food as was done to Patty Hearst. I informed District Attorney Loenstein that the so-called deprogrammers cut off my sacred prayer beads that I and members of my religion wear and that they also took by force my rosary beads on which I pray every day as part of my religion as do the other members. The so-called deprogrammers constantly spoke against my religious beliefs and the leaders in my faith. They continually ridiculed my religion--one of the oldest in the world--and said it was a communist plot.

I believe that the persons named in the above-mentioned kidnapping and other crimes have conspired to violate my constitutuional rights and my right to practice the religion of my choice. I believe that the proper authorities should charge these people with appropriate criminal violations. I seriously question the inaction on the part of the appropriate authorities regarding pursuit of these criminals in the face of the obvious crimes which they committed.

Signed Madonna Slavin

Date November 7, 1976

[For complete text, see DOCUMENT I/f]

Ad Hoc National
COMMITTEE ENGAGED IN FREEING MINDS
Office of the Coordinator
P.O. Box 5084, Arlington, TX 76011

MEMORANDUM #5
(Confidential: Not for Publication)

DATE: November 30, 1976
SUBJECT: Recent Developments and Suggested Action to be Taken
TO: CEFM Members and Supporters

. . .

Commence action for a legal Deprogramming: if other families of HK victims would go to court to get a legal conservatorship or guardianship, with attendant 'Writ of Habeus Corpus', which would enable the court to remove the youth from the temple for medical examination and evaluation by cult-knowledgeable psychiatrists and psychologists ( deprogramming ), this could be the best thing to do. The media would report it, and several of these actions around the country would bring national news media into the scene and people would learn about HK in particular and the effects of destructive cults on our youth in general. (CEFM has a legal packet which contains advice on the procedure and techniques of legal deprogramming. It is for the family attorney's use only. Write us giving his name, and ask him to request it - we will mail the information directly to your attorney.)

. . .

Ad Hoc National
COMMITTEE ENGAGED IN FREEING MINDS
Office of the Coordinator, P.O Box 5084, Arlington, TX 76011

Dear Mr. ____ _,

Here is your "Legal Deprogramming Kit," We wish we could let you have even more for your attorney. If you use this kit, you will have the chance of being 80 - 90% successful depending on your state law and the availability of favorable medical testamony. Keep us posted. We need your help in rescuing those who have been psychologically kidnapped.

Very Truly Yours,

Geo. M. Slaughter, III
INTERM COORDINATOR

STANDARDIZED CONSERVATORSHIP FORM

-- mailed out by CEFM, ed.

IN THE DISTRICT COURT OF IOWA IN AND FOR ______________ COUNTY

* * * * * * * * * * * * * *

JOHN DOE and :
MARY DOE,
Plaintiffs : Equity No.________

vs. : ORIGINAL NOTICE

JUNIOR DOE, :
Defendant

* * * * * * * * * * * * * *

TO THE ABOVE NAMED DEFENDANT OR DEFENDANTS:

You are hereby notified that a Petition of the above named Plaintiffs in the above entitled action is now on file in the Office of the Clerk of the above named Court and copy of which Petition is hereto attached and which Petition prays:

For Full Particulars, See Copy of Petition Attached Hereto.

The Petition prays that Plaintiffs be appointed Temporary Guardians for Defendant and that a Guardian Ad Litem be appointed, and further prays for a hearing regarding a Permanent Guardian, and for such other relief as the Court may deem equitable in the premises.

You are hereby notified and required to serve upon Able Lawyer, attorney for Plaintiffs, whose address is 100 Someplace Street, Anywhere, Iowa, an Appearance to the Petition herewith served upon you, within twenty (20) days after the service of

Original Notice upon you and within reasonable time thereafter, to file a duplicate of said Appearance with the undersigned Clerk of Court.

If you fail to so appear and defend, judgment by default will be rendered against you for the relief demanded in the Petition.

John Doe and Mary Doe
600 Some Avenue
Anywhere, Iowa

Able Lawyer, Attorney for Plaintiff
100 Someplace Street
Anywhere, Iowa

This is to certify that the Petition in this cause was filed in the Office of the Clerk of the District Court foresaid on the ________ day of ____________ A.D., 1976.

Clerk of the District Court

IN THE DISTRICT COURT OF IOWA IN AND FOR ______________ COUNTY

* * * * * * * * * * * * * *

JOHN DOE and :
MARY DOE,
Plaintiffs :
PETITION FOR APPOINTMENT
vs. : OF TEMPORARY GUARDIAN
JUNIOR DOE, :
Defendant

* * * * * * * * * * * * * *

COMES NOW the Plaintiffs, by their attorney, Able Lawyer, and for cause of action state as follows:

1) That Junior Doe is their son and is twenty-one years of age.

2) That said Junior Doe has resided with his parents at 600 Some Avenue, Anywhere, Iowa, until such time as he started his college education in September of 1972, having then attended school at the State University of Iowa in Iowa City until the year 1974, and in September of said year attended the University of Wyoming at Laramie, Wyoming, and returned to the State of Iowa to continue his education at the State University of Iowa in Iowa City, Iowa, in September of 1975, and he is continuing the same at this time.

3) That at all times the home address of said Junior Doe has been maintained at 600 Some Avenue, Anywhere, Iowa, and that any absence or leave therefrom was only for the purpose of

pursuing education with maintenance of his residence being at 600 Some Avenue, Anywhere, ________ County, Iowa.

4) That the said Junior Doe came into contact with a member or members of the Holy Spirit Association for the Unification of World Christianity in the latter part of the year 1975 and was, for a period of approximately five and one-half months, by various coercive methods converted to said organization.

5) That said organization as illustrated in the Exhibits attached to this Petition, and by this reference incorporated herein, utilized various methods of coercion including sleep and food deprivation, enforced isolation and prohibition from communication with friends and family and other psychological manipulations.

6) That since the association of Junior Doe with said organization the Plaintiffs have lost all form of understanding and ability to rationally communicate with said Junior Doe.

7) That by virtue of the action of said organization described above, said Junior Doe has been rendered mentally incompetent, and it is in his best interests to appoint the Plaintiffs as his Guardians.

8) That the proposed ward, Junior Doe, is now present in the State of Iowa but that these Plaintiffs are fearful that he shall and does intend to leave the State of Iowa and that the same is imminent.

9) That due to the exigent circumstances attendant in this matter, Plaintiffs should be immediately appointed temporary Guardians of said Junior Doe for a period of twenty (20) days subject to the protection of the rights of the proposed ward to a hearing regarding appointment of a permanent Guardian, notice of said appointment and the appointment of a Guardian Ad Litem for the proposed ward, and such other action as the Court may deem equitable.

WHEREFORE, Plaintiffs pray that they be appointed Temporary Guardians of said Junior Doe for a period of twenty (20) days, that a Guardian Ad Litem be appointed for said Junior Doe, and for such other relief as the Court may deem equitable in the premises.

John Doe

Mary Doe

STATE OF IOWA )
) ss:
________ COUNTY )

We, John Doe and Mary Doe, being first duly sworn on oath depose and state that we are the Plaintiffs in the above entitled action; that we have personal knowledge of the facts contained in this Petition, and that we have read the same and know the contents thereof; and that the statements and allegations therein made are true and correct as we verily believe.

______________________
John Doe

______________________
Mary Doe

VERIFICATION

STATE OF IOWA )
) ss:
________ COUNTY )

On this ________ day of ____________ A.D., 1976, before me the undersigned, a notary public in and for said County and State, personally appeared John Doe and Mary Doe, by me personally known to be the individual persons named in and who signed the within and foregoing Petition and acknowledged that they executed the same as their voluntary act and deed.

______________________
A. E. Person
Notary Public in and for said
County and State.

IN THE DISTRICT COURT OF IOWA IN AND FOR ______________ COUNTY

* * * * * * * * * * * * * *

JOHN DOE and :
MARY DOE,
Plaintiffs :

vs. :

JUNIOR DOE, :
Defendant

ORDER APPOINTING TEMPORARY
GUARDIAN FOR JUNIOR DOE,
ORDER SETTING HEARING TO
SHOW CAUSE AND INJUNCTION

* * * * * * * * * * * * * *

Now on this _______ day of __________ A.D., 1976, the Plaintiffs' Petition for Appointment of Temporary Guardian, comes before the Court and the Court being fully advised in the premises that there does exist sufficient grounds, and allegations, for an Appointment of a Temporary Guardian.

IT IS THEREFORE ORDERED, ADJUDGED, AND DECREED that the defendant show cause before the undersigned Judge of this Court at __________ o'clock, ___. M., on the _______ day of _________ A.D., 1976, at the Courthouse in Anywhere, _______ County, Iowa, why a Permanent Guardian should not be appointed for defendant Junior Doe.

IT IS FURTHER ORDERED, ADJUDGED, AND DECREED, pending said hearing that a Temporary Guardian be and is hereby appointed in the person of John Doe, and the defendant Junior Doe be and is hereby restrained and enjoined from leaving the State of Iowa until further order of this Court.

IT IS FURTHER ORDERED, ADJUDGED, AND DECREED, that the Sheriff of _______ County, Iowa, shall within the State of Iowa find the said Junior Doe and shall deliver his person into the custody of the herein appointed Guardian John Doe, Anywhere, Iowa, until further order of this Court.

______________________________
Judge, Some Judicial District
of Iowa

IN THE DISTRICT COURT OF IOWA IN AND FOR ____________ COUNTY

* * * * * * * * * * * * * *

JOHN DOE and :
MARY DOE,
Plaintiffs :

vs. : ORDER APPOINTING GUARDIAN AD LITEM

JUNIOR DOE, :
Defendant

* * * * * * * * * * * * * *

On this _______ day of __________ A.D., 1976, this matter presented by Petition of Plaintiffs for Appointment of Guardian Ad Litem of defendant, Junior Doe, and the Court having found that it is in the best interests of said Junior Doe that the Plaintiffs herein be appointed as Temporary Guardian:

IT IS THEREFORE ORDERED, that Some Other Lawyer, an Iowa licensed attorney of Anywhere, Iowa, be and he is hereby appointed Guardian Ad Litem for the said Junior Doe.

________________________________
Judge, Some Judicial District
of Iowa

I. Reference Paragraph 5 of Petition referring to attached Exhibits. Attached were:

1) Photocopies of any letters or correspondence from son or daughter showing any changes in thoughts, ideas, or concepts by the individual that are irregular from individual's past personality, or changes shown by a series of letters.

2) Photocopies of magazine articles regards Moon movement or Unification Church which can be found in public libraries from the following list of magazines:

- a. Nation, 1-24-76,"Paper Trenches"
- b. Psychology Today, Jan. '76, "Honor Thy Father Moon"
- c. Christianity Today, 12-19-75, "By The Light of a Masterly Moon"
- d. Time, 11-10-75, "Mad About Moon"
- e. Science Digest, Nov.'75, "Reverend Moon's Unity Conference"
- f. Science, 12-12-75, "Science and Values Discussed at Moon Sponsored Parley"
- g. Christian Century, 2-19-75, "Korean Moonshine Described"
- h. Today, 3-1-74, "By the Light of the Saviorly Moon"

i. Today, 11-8-74, "Many Shall Come in My Name"

j. Science, 9-19-75, "Meeting on Unity of the Sciences - Reflections on the Rev. Moon"

k. Christian Century, 9-24-75, "Moon's Credibility Game"

l. News Week, 5-26-75, "Moon Rising"

m. Penthouse, June '76, "Who's Afraid of Sun Myung Moon"

3) Book Publications:

a. "let Our Children Go" by Ted Patrick. At public libraries and book stores.

b. "The New Believers - Young Religions in America" by Daniel Cohen. At public libraries and book stores.

Kevin M. Gilmartin, Ph.D.
Clinical Psychology
Lawyers Title Building
199 North Stone Avenue – Suite 301
Tucson, Arizona 85701

July 9, 1976

Wayne Howard
Wellliever, Smith & Howard
Attorneys At Law
16 Luhrs Arcade
45 West Jefferson
Phoenix, Arizona 85003

Dear Wayne;

Upon the request of yourself and Mr. Michael Trauscht I had the opportunity to speak with Walter Taylor, M.D. concerning his twenty-one year old son, Robert. Dr. Taylor developed at length a social history with the undersigned concerning Robert's behavior from his early childhood to the present time. He described his son as being an individual who apparently was of at least average to bright intelligence and free from psychopathology or medical disability.

He informed me that at approximately seventeen years of age his son, being somewhat unclear as to his future plans, became involved with a group in the Oklahoma City area which at that time had been practicing what appears to be certain techniques which include conditioning of brainwave patterns and a restriction of the social environment. After Robert attended a university in Tennessee for approximately one semester, he abruptly left and had taken up residence with this group.

Dr. Taylor describes his son as undergoing a complete physical change at this point in time. He states that he observed a significant weight loss with concurrent changes in affective behavior. He states at that point in time his son began responding in a manner which he would call significantly different emotionally. He described his behavior as mechanical and "staring straight ahead in an emotionally devoid manner". He states he felt that his son had cut off all emotional contact with the family and appeared unable to relate emotionally.

I might add that Dr. Taylor, being a physician, is an extremely good source of social and developmental data for Robert, and I believe could assist you in providing you with further information for professional purposes.

Having had the opportunity to speak with a relatively large number of individuals involved in social units sometimes referred to as "cults", I believe Robert Taylor as described in the information presented by his father has become involved in a group which could be potentially hazardous to his mental health. I am somewhat concerned about the changes in weight and emotional responsiveness as described by his father. Many times these individuals are experiencing a extreme degree of social coercion which includes changes in diet and eventually changes in what would be called psychologically "ego functioning". This behavior very often mimics a psychosis, but is readily amenable to brief psychotherapy intervention.

There appears to be significant clinical change in Robert's behavior as described by his father to warrant a close scrutiny in order to see if this individual is not functioning in a manner harmful to himself.

I would hope this information proves of some assistance in your professional capacity. Again I stress that I would hope that Robert would have the opportunity of being observed first hand in order to rule out any potentially dangerous and self-destructive implications from being in this group.

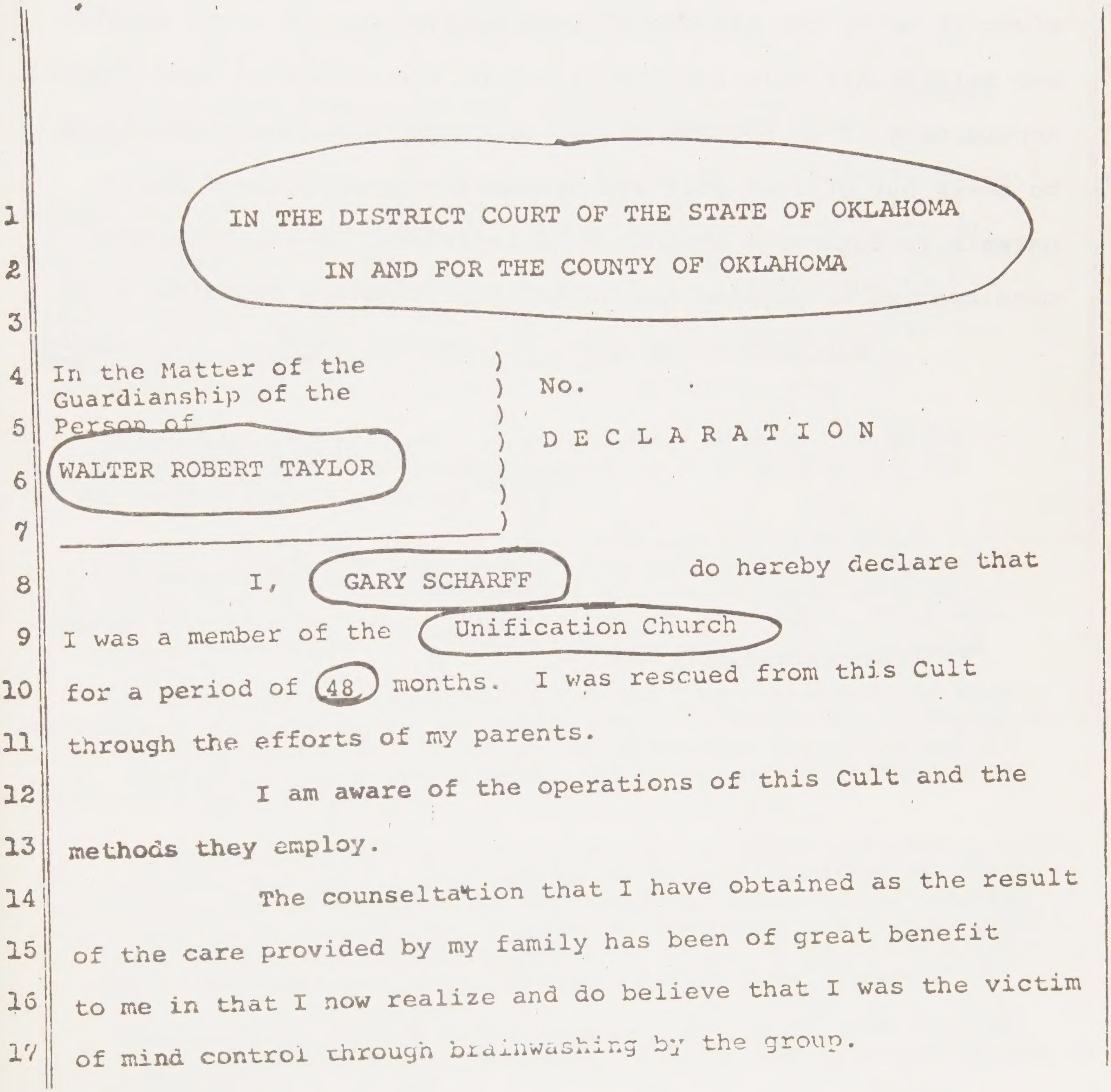
Sincerely,

Kevin Michael Gilmartin, Ph.D.
Clinical Psychologist

[Compare this testimony with that of Drs. Shircliff and Savage, II/a. ed.]

KMG:kz

[Note how circled items have been typed onto standardized forms in the extra-large spaces. ed.]



IN THE DISTRICT COURT OF THE STATE OF OKLAHOMA
IN AND FOR THE COUNTY OF OKLAHOMA

In the Matter of the Guardianship of the Person of
WALTER ROBERT TAYLOR

No.

DECLARATION

I, GARY SCHARFF do hereby declare that I was a member of the Unification Church for a period of 48 months. I was rescued from this Cult through the efforts of my parents.

I am aware of the operations of this Cult and the methods they employ.

The counseltation that I have obtained as the result of the care provided by my family has been of great benefit to me in that I now realize and do believe that I was the victim of mind control through brainwashing by the group.

I have recently been helping other parents obtain the psychological release of their sons and daughters from these various "religious cults".

Based upon my knowledge of WALTER ROBERT TAYLOR given to me by the parents of this individual, it is my opinion and belief that this individual may be the victim of mind control. Accordingly, I do believe and do recommend that this individual be taken out of this Cult and placed in the custody of his parents to determine whether this individual is the victim of mind control or whether his is truly a voluntary decision.

EXECUTED by me this 14 day of July, 1976.

Gary M. Scharff
AFFIANT

Ilouetta Buck
Natary

My Commission Expires August 5, 1978

III/h 157

LAW OFFICES
BAKER & DE OME
ASSOCIATES
CENTRAL BUILDING-14TH AND BROADWAY
OAKLAND, CALIFORNIA 94612
444-2407
AREA CODE 415

RALPH L. BAKER
BARBARA DE OME
R. L. ISRAELIAN

January 12, 1977

## ABUSE OF CONSERVATORSHIP LAW

The Conservatorship Law was originally designed to protect elderly people with reference to their person and property.

At the present time, a Tucson attorney by the name of Michael Edward Trauscht, is using this law to obtain custody of adult young people for their parents. False affidavits are sworn out and presented to the Court for obtaining temporary conservatorship. A young person is then taken to a 'so-called' Deprogramming Center for the purpose of divorcing them from the particular organization in question. A young person is not given an opportunity to have an attorney. We believe that this, in essence, is depriving the individual of his liberty without due process of law.

Temporary Conservatorships should only be given in emergency situations which certainly do not exist with reference to any of the orders signed to date.

We firmly believe that Mr. Trauscht and his associates are motivated by personal financial gain rather than a genuine desire to help young people. In essence, they are the brainwashers and are causing irreparable damage to the minds of our youth. They must be stopped forthwith!

We challenge Mr. Trauscht to let the court examine the issues and make a decision as to the necessity of a temporary Conservatorship. Time and time again, Mr. Trauscht has dismissed these actions in order to avoid a Court appearance. He is truly following a most cowardly course of action.

"Though Proselytizing tactics adopted by some religious groups are certainly improper," said Andrew Leighgunn, "neither do state authorities nor overzealous but well-meaning individuals have the right to kidnap, detain, interrogate or deconvert mature individuals. The right of individuals to change their religion has always been central to the American understanding of religious liberty."

The courtroom should be the forum to determine what kind of coercion or mind-control is involved, both in cult proselytism and in deprogramming.

All we want is our day in court!

# ABUSE AND MISAPPLICATION OF CONSERVATORSHIP LAW

by

Ralph L. Baker
attorney at Law

Today something is happening in America which is unbelievable! Young adults are literally being kidnapped and incarcerated against their will! These youths are being subjected to a most horrifying and humiliating experience by a small group of very selfish and self-rightious individuals parading under the banner of Freedom of Thought.

A number of parents who disagree with their adult child's religious beliefs have hired a Tucson, Arizona attorney by the name of Michael Trauscht to forcibly abduct their children in an attempt to change their ideas and to divorce them from their religious beliefs. These young people are being persecuted because of what they believe. One is reminded of the religious persecution in the early days of the founding of our great republic.

The method used to accomplish the foregoing is very simple. An affidavit is prepared for the parents signature containing the following false allegations:

1) My child appears to be the victim of mind control through hypnosis, mesmerism, and/or brainwashing.
2) There have been abrupt personality changes in my child since the joining of this group.
3) All the assets of my child have been transferred to leaders of this group.
4) My child is not currently exercising his free will in continuing as a member of this movement.

This affidavit is presented to the court with a petition requesting that one of the parents be appointed Temporary Conservator of the child. Many states have temporary conservatorship laws which permit the signing of such an order without giving any notice whatsoever to the proposed conservatee. This permits the parent to obtain the help of the local police department in apprehending their child without prior warning. In California the temporary conservatorship may continue for up to thirty days. During this period of time many cruel and barbaric methods are used to change the thinking of the child, including deprivation of food and sleep. The young person is often put in a room with five or ten individuals sumultaneously ridiculing his ideas and questioning his beliefs. Many have broken down during this most harrowing experience. The psychological damage could well be irreparable. It is hard to believe that this is happening in America. The fact is that it is, and something must be done presently to stop it. This unconscionable course of action must be terminated forthwith!

There is no question that the means used in changing these young people's thinking is clearly unconstitutional. They are being deprived of their liberty without due process of law in violation of both the 1st and 14th amendments of the United States Constitution.

If those individuals who are presently participating in this unfortunate activity were sincere and honest, and truely believed that these young persons had been brainwashed by a particular group, they would file petitions for regular conservatorships. This would then require giving a ten or fifteen day notice to the child to come to court and show cause, if any, why a conservator should not be appointed over him. One could then get an attorney and have a full blown hearing on the issue of whether a conservatorship was in fact necessary. He would be given an opportunity to show that there is no need for anyone to take care of either him or his property. Further the parents would be given an opportunity to prove, if they are able to do so, that their child has been brainwashed and is the victim of mind control. Instead of following this procedure, an illegal course of self help has been persued, and if allowed to continue, a most dangerous precedent will be set. Any parent disagreeing with their child's ideas, no matter what they be, could conceivably obtain a temporary conservatorship over them and then subject them to the cruel and humiliating ordeal which many of our clients are presently experiencing. We must awaken to this threat against our civil liberties and put forth every effort to curb this unconstitutional trend.

It is clear that temporary conservatorships should only be given in Emergency situations. Because the appointment of a temporary conservator may result in the conservatee's deprivation of personal or property rights, sometimes without notice, and is not appealable, its use is generally limited to urgent situations such as the following:

1) In ability to secure immediate consent to have needed medical treatment performed;
2) Loss of property because of the time lag in the appointment of a conservator of the estate; and
3) The ability of the proposed conservatee or of wrongdoers to prevent the service of citation on him.

(See Section 3.24 Califonnia Conservatorships by Continuing Education of the bar.)

None of the foregoing situations exist in our cases. There is no emergency with reference to person or property. The giving of a ten or fifteen day notice would not alter the situation. This is different from the case of an elderly person standing on a street corner giving away all his money. Clearly in such an emergency a conservator should be appointed to protect the individual and his estate. The most important point is the fact that a temporary conservator should be appointed only in an EMERGENCY! This is the basic principle underlying Temporary conservatorships and it is being violated by judges who sign temporary conservatorship orders for members of the various religious movements. It is clear that the temporary conservatorship process is being abused and those abusing it should be punished to the fullest extent of the law!

The conservatorship law was originally designed to protect elderly people with reference to their person and property. It came into being as a supplement to the guardianship law. Many older people didn't like to say they had a guardian, whereas the word conservator, on the other hand, was more palatable and acceptable.

Before the enactment of the California conservatorship law in 1957, a petition for guardianship was the only procedure available for taking care of an adult person who was unable to manage his affairs. The purpose of the new legislation is set forth by the California Supreme Court in Board of Regents vs Davis 14C3rd 33 at page 38:

> "The legislative history indicated that both the State Bar and the Senate Judiciary Committee intended that the new relationship achieve two major objectives: The first was the establishment of the conservatorship as an alternative to guardianship to avoid, as we have noted, this "stigma" of the label "incompetency". In such a situation a conservator is merely another linguistic designation for a guardian."

The conservatorship law has been put to a use for which the legislators never intended. If one subtracts from the whole operation the rather perfunctory intervention of the judicial authority, one has left the forceful taking of an adult individual for the sole purpose of not protecting him, but of subjecting him to extreme physical and psychological pressure with the hope of changing his thinking on a particular subject.

The basic conservatorship statutes in Califronia which are relevant are as follows:

DEFINITION OF CONSERVATOR

> A conservator is a person appointed to take care of the person and property or person or property of a conservatee as defined in Section 1751.(California Probate Code Section 1701)

PERSONS FOR WHOM A CONSERVATOR MAY BE APPOINTED

> Upon petition as provided in this chapter, the superior court, if satisfied by sufficient evidence of the need therefor, shall appoint a conservator of the person and property or person or property of any adult person who by reason of advanced age, illness, injury, mental weakness, intemperance, addiction to drugs or other disability, or other cause is unable properly to care for himself or for his property, or who for said causes or for any other cause is likely to be deceived or imposed upon by artful or designing persons, or for whom a guardian could be appointed. (California Probate Code Section 1751)

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## RIGHT TO ATTORNEY BY ADULT DEVELOPMENTALLY DISABLED PERSON

> Prior to the appointment of a guardian for the person and estate or person or estate of an insane or an incompetent person, the court shall inform the alleged insane or incompetent person as to the nature and purpose of the guardianship proceeding, that the appointment of a guardian for his person or estate or person or estate is a legal adjudication of his incompetence, the effect of such an adjudication on his basic rights, and the identity of the person who has been nominated as his guardian. After communicating such information to the person and prior to the appointment of his guardian, the court shall consult the person to determine his opinion concerning the appointment. Any adult developmentally disabled person for whom guardianship or conservatorship is sought pursuant to this article shall be informed of his right to counsel by the court; and if he does not have an attorney for the proceedings the court shall immediately appoint the public defender or other attorney to represent him. The person shall pay the cost for such legal service if he is able.
>
> If the alleged insane or incompetent person is unable to attend the hearing and such inability has been medically certified pursuant to Section 1461, the provisions of this section shall not apply.
>
> (California Probate Code Section 1461.5)

## APPOINTMENT OF TEMPORARY CONSERVATOR

> On or ofter the filing of a petition for the appointment of a conservator, the court, with or without notice as the court or judge may require, upon a verified petition establishing good cause therefor, and filed by any person entitled under Section 1754 to apply for the appointment of a conservator, may appoint a temporary conservator of the person and estate or person or estate of any person (hereinafter called a conservatee) to serve pending the final determination of the court upon the petition for the appointment of a conservator under Chapter 2 of this division.
>
> (California Probate Code Section 2201)

It is interesting to note that under California Probate Code Section 1461.5, a developmentally disabled person is entitled to an attorney immediately whether or not he can afford one. Likewise, a person charged with a crime is informed of his right to an attorney and his right to be bailed out of jail. Our young people however, who are picked up under the legal guise of a temporary conservatorship without notice are not given any attorney nor informed of their rights. In fact, under the present state of the law, they do not have any rights! This is an intolerable and fundamental violation of basic human liberties. These people, are taken into custody by the sheriff in pursuance of the court's order and placed into the custody of the temporary conservator, without having the chance to question the legality of said order. This is clearly a breach of the Due Process clause set forth in the 14th Amendment of the United States Constitution which states:

> "no state shall deprive any person of life, liberty, or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Why shouldn't these people be pretected along with criminals and developmentally disabled persons regarding the appointment of a

III/n

1

conservator. There is no valid basis for distinguishing between these various classes of people. To deprive them of their right to an attorney immediately is to deny them both due process and equal protection of the law. It is paradoxical that one who has the right to vote and serve in the Armed Forces cannot freely worship God according to the dictates of his or her individual conscience and be free from harassment and the threat of being kidnapped!

I firmly believe that Mr. Michael Trauscht and his associates, as well as everyone following his dastardly example, are primarily motivated by personal financial gain rather than a genuine desire to help anyone. In essence, they are the brainwashers! All groups whether they be religious or political use persuasion in seeking members and in championing their ideas. These methods are generally legitimate and proper. The methods, however, employed by these so-called deprogrammers are most inhumane and similar to what the Communists used on our GI's in Korea. Whether or not one can be brainwashed is still controversial, but regardless of whether this be the case, the tactics used by Mr. Trauscht are improper beyond words. I challenge Mr. Trauscht to let the courts make a decision, not only as to the necessity of temporary conservatorships, but whether or not improper methods of mind control have been exercised either by him or by the various religious organizations.

Time and time again, he has dismissed these conservatorship actions in order to avoid a court appearance. When a conservatee either breaks down or escapes, the action is dismissed so that we are not given an opportunity to appeal and obtain a determination of the constitutionality of the statute in a higher court. This is most cowardly. Two other remedies which may be pursued in raising the constitutionality issue of temporary conservatorships are by Writ of Prohibition in the Appellate Court or by a Declaratory Relief action. If possible, the action should be filed on behalf of threatened individuals as a class and the organization to which they belong. Also the law should be carefully checked with reference to jurisdiction since Mr. Trauscht, in not being able to get a judge to sign an order in the residence of the conservatee, has oft times gone to another county and obtained an order from a more lenient judge. In these cases, the order is void and the end result is an actual kidnapping. In California, he may well be held in contempt of court for this forum shopping.

Since there is strength in unity, it would be extremely wise for all the various organizations, whose members are in jeopardy, as a result of the abuse and misapplication of the temporary conservatorship law, to band together and take the offensive. In addition to legal action, they should seek, through the legislature, to obtain amendments to the law and conduct a very aggressive public relations program in every news media. We should cry out loud and clear from every housetop that no true emergency exists in these cases and that no judge should ever sign a Temporary Conservatorship Order without adequate notice and a court hearing.

Even though certain proselytizing tactics adopted by some groups may be improper, this does not authorize one to kidnap, detain, interrogate, or seek to deconvert adult individuals. The right of a person to change his religion has always been central to the American understanding of religious liberty. I am reminded of those most memorable words of Voltaire who said: "I may disagree with what you say, but I will defend to the death your right to say it!" Even though we may disagree with some of the beliefs and practices of various religious bodies, this does not justify the crude actions taken against their members. The key issue is not what the adults in question believe, but whether or not the means used to disuade them from their beliefs is constitutional. We must not be blinded by unorthodox religious views. This must not distract us from the key constitutional question of whether these young people are being deprived of their liberty without due process of law.

The present course of self help and abuse of process must be stopped! It is the responsibility of the court to determine the propriety of conduct on both sides. It is high time that the searchlight of truth be focused on the activities of those individuals who are forcefully attempting to change the ideas of this countries most valuable asset....Our Youth!

RALPH L. BAKER
ATTORNEY AT LAW

LAW OFFICES
BAKER & DE OME
ASSOCIATES

CENTRAL BUILDING
14TH & BROADWAY
OAKLAND, CALIFORNIA
TELEPHONE 444-2407

# Anti-cultists ordered to produce woman

By BETTY BEARD
The Arizona Daily Star

1/15/77

A Superior Court judge yesterday ordered a Tucson anti-cult group to produce a Hare Krishna woman and put her in the psychiatric ward of the County Hospital today.

Officials of the group have claimed that they do not know where 22-year-old Frances Rufty is.

Judge Alice Truman said there was evidence that Michael Trauscht, a Freedom of Thought Foundation director, and other foundation members are restraining the woman and have custody of her.

She ordered the foundation to have the woman put into the psychiatric ward at 9 a.m. today and to have her available for interviews with other Hare Krishna sect and foundation members today and tomorrow.

If the woman is not produced today, the judge ordered in the third day of a hearing, the foundation members must appear before her at 9:30 a.m. Monday to show why they didn't comply.

While Rufty is in the hospital, Truman ruled, she can be interviewed for an hour today and an hour tomorrow by three foundation members and three Hare Krishna members in the presence of a psychiatrist or social worker — all at the same time.

When asked if he would produce Rufty today, Trauscht declined comment. But his attorney, Ronald Stolkin, said Trauscht doesn't know where Rufty is.

Trauscht had said that the woman was legally seized from San Francisco International Airport on a California order that made her mother, Mrs. Frances Rufty, of Salisbury, N.C., her temporary guardian.

Mrs. Rufty believed her daughter was the victim of mind control through her involvement with Hare Krishna, Trauscht said. She has been with the sect for six months, in Denver and San Francisco.

Fringe religious cults practice mind control, Trauscht said, by depriving their members of sleep and adequate food, isolating them from old friends and family members, subjecting them to fear tactics, then indoctrinate them.

"Once a person is ready for the fifth step he can be convinced that anything's a messiah," he said.

However, Truman ruled yesterday that she could not honor the California guardianship order after the Hare Krishna attorney presented evidence that it might have violated California laws.

The attorney, Erik O'Dowd, argued that the woman was a resident of San Francisco County and the guardianship order was issued from Alameda County, contrary to a California law that requires it to be issued in the county of residence.

Stolkin said he did not think it violated California law because a California Superior Court had allowed it to be issued.

During questioning by O'Dowd Thursday and yesterday about his last contacts with Rufty and her mother, Trauscht invoked the Fifth Amendment at least 32 times. Some of the questions concerned Trauscht's involvement in getting the guardianship order.

Trauscht said Wednesday that he last saw the Ruftys on Tuesday in California, and that Mrs. Rufty said she did not want any part of the "malicious prosecution" in Tucson.

The Krishnas filed a writ of habeas corpus petition Monday alleging that the foundation abducted Rufty from the San Francisco airport against her will. Trauscht said Wednesday that the woman is happy to be with her parents and has denounced the sect.

Between five and 10 Krishna men and women, dressed in traditional gowns and carrying pouches of beads, attended the hearings.

One of them, John McLeod, called the foundation members "vigilantes" and accused them of violating the Krishna's First Amendment rights to freedom of worship.

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AUSTIN (AP) — Texas Agriculture Commissioner John C. White is in line for a top Agriculture Dept. post, his deputy says. "He is expecting a call from President-elect Carter," said Deputy Commissioner Bill Pieratt, adding that White hoped to be named No. 2 man under Agriculture Secretary-designate Bob Bergland of Minnesota.

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clear from every housetop that no true emergency exists in these cases and that no judge should ever sign a Temporary Conservatorship Order without adequate notice and a court hearing.

Even though certain proselytizing tactics adopted by some groups may be improper, this does not authorize one to kidnap, detain, interrogate, or seek to deconvert adult individuals. The right of a person to change his religion has always been central to the American understanding of religious liberty. I am reminded of those most memorable words of Voltaire who said: "I may disagree with what you say, but I will defend to the death your right to say it!" Even though we may disagree with some of the beliefs and practices of various religious bodies, this does not justify the crude actions taken against their members. The key issue is not what the adults in question believe, but whether or not the means used to disuade them from their beliefs is constitutional. We must not be blinded by unorthodox religious views. This must not distract us from the key constitutional question of whether these young people are being deprived of their liberty without due process of law.

The present course of self help and abuse of process must be stopped! It is the responsibility of the court to determine the propriety of conduct on both sides. It is high time that the searchlight of truth be focused on the activities of those individuals who are forcefully attempting to change the ideas of this countries most valuable asset....Our Youth!

RALPH L. BAKER
ATTORNEY AT LAW

LAW OFFICES
BAKER & DE OME
ASSOCIATES

CENTRAL BUILDING
14TH & BROADWAY
OAKLAND, CALIFORNIA
TELEPHONE 444-2407

# Anti-cultists ordered to produce woman

By BETTY BEARD
The Arizona Daily Star

1/15/77

A Superior Court judge yesterday ordered a Tucson anti-cult group to produce a Hare Krishna woman and put her in the psychiatric ward of the County Hospital today.

Officials of the group have claimed that they do not know where 22-year-old Frances Rufty is.

Judge Alice Truman said there was evidence that Michael Trauscht, a Freedom of Thought Foundation director, and other foundation members are restraining the woman and have custody of her.

She ordered the foundation to have the woman put into the psychiatric ward at 9 a.m. today and to have her available for interviews with other Hare Krishna sect and foundation members today and tomorrow.

If the woman is not produced today, the judge ordered in the third day of a hearing, the foundation members must appear before her at 9:30 a.m. Monday to show why they didn't comply.

While Rufty is in the hospital, Truman ruled, she can be interviewed for an hour today and an hour tomorrow by three foundation members and three Hare Krishna members in the presence of a psychiatrist or social worker — all at the same time.

When asked if he would produce Rufty today, Trauscht declined comment. But his attorney, Ronald Stolkin, said Trauscht doesn't know where Rufty is.

Trauscht had said that the woman was legally seized from San Francisco International Airport on a California order that made her mother, Mrs. Frances Rufty, of Salisbury, N.C., her temporary guardian.

Mrs. Rufty believed her daughter was the victim of mind control through her involvement with Hare Krishna, Trauscht said. She has been with the sect for six months, in Denver and San Francisco.

Fringe religious cults practice mind control, Trauscht said, by depriving their members of sleep and adequate food, isolating them from old friends and family members, subjecting them to fear tactics, then indoctrinate them.

"Once a person is ready for the fifth step he can be convinced that anything's a messiah," he said.

However, Truman ruled yesterday that she could not honor the California guardianship order after the Hare Krishna attorney presented evidence that it might have violated California laws.

The attorney, Erik O'Dowd, argued that the woman was a resident of San Francisco County and the guardianship order was issued from Alameda County, contrary to a California law that requires it to be issued in the county of residence.

Stolkin said he did not think it violated California law because a California Superior Court had allowed it to be issued.

During questioning by O'Dowd Thursday and yesterday about his last contacts with Rufty and her mother, Trauscht invoked the Fifth Amendment at least 32 times. Some of the questions concerned Trauscht's involvement in getting the guardianship order.

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— *Photo by Richard Rashke via AP Wirephoto*

Carl Trimble was carried from a religious cult rally after being captured in Washington, D.C.

[Taken by police on conservatorship order.  See story by Cohen that follows. ed.]

### RICHARD COHEN

# Basic 'Moonie' Case Issue Was One of Citizenship

ON THE MORNING of Sept. 18, 1976, a Saturday, the parents of Carl Kent Trimble appeared in Superior Court here and asked Judge Nicholas Nunzio to return their child to them. They said, among other things, that he had rejected them, that he would not return home, that he had become an adherent of the Rev. Sun Myung Moon—that he had been "brainwashed." The judge signed the order.

Nothing wrong so far, but it's not the whole story. What I did not tell you is that Carl Trimble is 22 years old, that a psychiatrist just nine months before had certified his sanity, that the judicial hearing was held in secret, that Trimble was not represented by a lawyer, that he himself was not present, that the record of the hearing was sealed and that even the docket was missing for days. By the end of the day, Trimble himself was missing, but we'll get to that later.

What happened next is hard to believe. Armed with Nunzio's order, the Trimbles located their son at the Moon rally on the Washington Monument grounds. Park police grabbed the young man and took him, kicking and screaming, to a police substation. From there, he was taken to a secret location and since then he has been moved at least one more time.

When Trimble's court-appointed lawyers finally got to see their client, nearly two weeks had elapsed. By then, Trimble had been "deprogrammed," the results of the alleged brainwashing had been reversed and the young man was no longer a doctrinaire Moonie. What Carl Trimble is now is anyone's guess and even his lawyers say they do not know if their client was a Moonie of his own free will or is no longer a Moonie of his own free will. These things can get confusing.

We have some facts to deal with. One of them is that Judge Nunzio waited four days before appointing Alan Solchin and Thomas Farquhar as Trimble's court-appointed lawyers. It was not until the 29th that the lawyers finally got to see their client. In the meantime, they had to negotiate with James J. McKenna, the lawyer for the parents, for an opportunity to see Trimble.

The interview took place at a location that Solchin and his colleague agreed to keep secret. They reported their findings to the court. It's rather a dull document. What it says is that they found Trimble happy, that he did not think his freedom was being "restricted," that he did not object to his father being made his temporary legal guardian—that he was, in short, no longer a Moonie.

Time will tell about that. People who know something about the Moonies say that Trimble will sooner or later return to the fold, that he is probably faking his reconversion. I don't know about that. I do know from reading the transcript of that once-secret court hearing, that Nunzio had no real reason for believing that the young man had been brainwashed in the first place. In fact, he had reason to believe just the opposite.

This was not the first time the Trimbles had attempted to get their son back. They had tried once before in California where Trimble had attended two colleges. There, the court had ordered the young man to undergo psychiatric examination. The psychiatrist's name was David Harvey Powelson and here is what he said about Trimble's brainwashing on Jan. 29, 1976: "I find no evidence to substantiate the allegations. I find him to be normal mentally, that he has not been 'brainwashed.' '

Now to that secret hearing of the 18th. There were two witnesses. The first was Trimble's father, the second was his sister. They told a story that would make any parent sick in the heart. Their son, a good student, a terrific athlete, a fine boy in every way, had deserted his family for the Moon Church. He had renounced his parents as the devil, adopting the tenet of the Moon church that holds that Moon and his wife are the true parents of all converts. You can understand why the Trimbles did what they did.

It is not so easy to understand what Nunzio did. The transcript speaks for itself. There is nothing in it to suggest that young Trimble was ever held by the Moonies against his free will, that he was doped or hypnotized into converting to a religion that his parents, and I for that matter, find abhorrent. Instead, there is plenty of testimony about the strangeness of the religion, about how the Trimble daughter—a brief convert to the Moon church—would rise before dawn to recite prayers that her parents could not understand.

There are some other things in the record. The first is that Nunzio himself is not quite sure if he has the authority to legally abduct—there is no other term for it—a mature young man, a man old enough to vote, to sign contracts and, I submit, believe whatever he wants.

Here's what Nunzio says: "The record should show that my books don't have enough in them to cover this sort of situation. It's unusual, but I guess that there are certain inherent powers of the court . . . I will authorize the temporary guardianship."

Now I guess that the personal an religious freedom of someone i something that a judge should no have to guess about. I also guess tha Nunzio should not have heard the case in the first place because he admits—shortly before sealing the record—that he has been a friend of McKenna's, the lawyer for the Trimble family, ever since the two of them served together in the U.S. attorney's office here.

Enough guesswork. I am no fan of the Moonies and I have written about them before. Suffice it to say they bother me. What bothers me more is what I see as a contempt for their right to practice their religion as they see fit. There are people in their town, after all, who pray with hol handkerchiefs and others who spe fortunes on religious relics. Some people think a prayer can cure cancer and I've seen others walk up a mountain on their knees in the name of religion. If Nunzio is impressed with testimony on the praying of the Trimble daughter, he ought to have heard my grandmother.

All I'm saying is that once you start applying a sanity standard to religion, many people in this country could be put into padded cells. There used to be a constitutional guarantee about this sort of thing and Nunzio should have considered that before he signed an order telling the cops to abduct a man from a public park. I, for one, don't care if Trimble is still a Moonie or not.

He was always a citizen.

## From the Testimony of Sue Tuttle

It has been ten months since I was subjected to the deprogramming by Ted Patrick yet still it causes me extreme heartache to think of it.

My mother came to the church center where I was staying in Pittsburgh, Pennsylvania. I suspected nothing and accepted an invitation to go out to breakfast. She had driven all the way from Kansas and said she was en route to Rochester, New York.

We drove around the block and two people jumped in the car. I was alarmed-- but my mother gave some explanation that she knew them.

I realized then that I was being kidnapped. We carried on a normal conversation for a while during which I pulled out a small book which I carried with me at all times -- a Catholic devotional book, "Imitation of Christ." I read some paragraphs aloud, hoping we could talk about God, but they seemed to be on a different wave length.

The kidnapping was so slick, so well-timed. It seemed so unlike my mother to be a part of a plot like this.

I looked at my mother in the rear view mirror and tried to read in her expression what force, what influence could possibly make her do what she was doing.

We pulled into a motel in a small town in Pennsylvania. The motel owner, I found out later, knew all about the kidnappings and had even redesigned some areas to fit Ted Patrick's needs.

The stress in me was so great, thinking of the duress to come, that as the others walked up the stairs to the room, I turned and ran for the street and flagged down a car to stop and give me a ride.

I told the driver that I was being kidnapped and to please keep driving. After a few blocks I made him stop and let me out so that I could hide somewhere. I was in such a panic, I thought I was going to have a heart attack. I hid behind a restaurant and all of a sudden one of them found me. I was no longer a human being, I was an animal or a convict and they were the hunters. I ran again, pursued, toward the street, waving my arms and crying out for help -- but the few who saw what was going on were apparently too shocked to move.

My mother's car pulled up and Ted Patrick and others got out and forced me into the car.

I could see that my mother was acting completely under the direction of Ted Patrick. He had filled her up with many terrible and untrue ideas and was instructing her every move.

I know that she was motivated by love, but in her desire to get me away from the Church, she was entrusting my whole life to him, even though she really didn't know what he was like or what he would put me through.

My mother later admitted that she didn't like him, that she didn't really consider him to be even Christian. Her term for him was "carnal Christian."

When we got back to the motel room, my mother started to say something and the deprogrammers told her to "shut up." I was really shocked that they would dare treat her like that. I hoped that she would be able to keep things from getting out of hand.

My door was always locked and the door at the end of the corridor was always locked.

Joe Alexander and Linda Epstein, who had popped into the car earlier that day, began talking to me. Then Ted Patrick walked in and when he sensed that our conversation was a pretty calm one, he didn't like that. He pulled up a chair in front of me and accused me: "You're just shuckin' and jivin'."

He started to give his glorious resume, telling about how he had successfully deprogrammed 1,000 people and how I was next.

• • •

porary legal guardian—that he was,

ship."

He tries to break the spirit. He'll look for anything -- any weakness, any sore point, any sensitivity, and he'll harp on that.

The power of his invective is so great it really took my breath away. Never did he say anything helpful, encouraging, or in the slightest way Christian.

When he did read from the Bible, his purpose was to accuse, not to enlighten.

I realized that there was no point in speaking rationally to the man, but I needed to pretend to go along with him.

At that point the NBC cameras came and subjected me to their filming. I couldn't object because I had to seem to be on my way to being "deprogrammed." The NBC producer told me that his purpose was to "crucify Reverend Moon." That man's name was James Gannon.

---

JEWISH COMMUNITY CENTER
A REFORM SYNAGOGUE
252 SOUNDVIEW AVENUE
WHITE PLAINS, NEW YORK 10606

MAURICE DAVIS
RABBI

July 3, 1975

Dear Friends:

• • •

Write to N.B.C. and ask them to re-produce their program on Moon which appeared on the WEEKEND PROGRAM on May 17th and May 18th.

• • •

Sincerely,

Maurice Davis

Maurice Davis
Rabbi

SEE COMPLETE LETTER
IN PART I, f .ED.

## From a Statement by Steven Gelberg

"Jean Merritt is the President of a deprogramming group based in Boston, It is called Return to Personal Choice, Inc. Her husband Bruce Merritt is a producer for a Boston TV station. He produced four 3-minute reports attacking different groups. He used as his consultant (in preparing these shows) his own wife, the president of an anti-cult group."

KALAMAZOO GAZETTE
KALAMAZOO, MICH.
D. 58,086 SUN. 60,100

DEC 14 1976

*Family Living*

# Deprogramming Help Available

Deprogramming converts of religious cults like the followers of Rev. Sun Myung Moon is such a sensitive undertaking that deprogrammers tend to be very discreet about their work.

Local people who want to get in contact with deprogrammers or find out more about the Moon organization's activities in Michigan, can contact the Citizens Freedom Foundation, P.O. Box 228, Utica, 48087.

Mrs. Joanne Roselle, a parent of a former "moonie," heads the foundation. According to Mrs. Roselle, the Moon Unification Church owns the Sky Valley Ranch in Kalkaska. The "moonies" use the ranch as a programming workshop center for new recruits.

Another person to contact for information about deprogramming is Rabbi Maurice Davis at the Jewish Community Center, 252 Soundview, White Plains, N.Y. 10606. Davis has been active in organizing parents of former "moonies."

Ted Patrick, who is probably the most famous deprogrammer, gained nationwide notoriety when, with the help of relatives, parents and relatives he abducted and deprogrammed young people who were members of religious cults.

Patrick, considered to be the pioneer of deprogramming, is now serving a jail term in California for his activities.

Mrs. Roselle told The Gazette that her son, who was in the Moon organization, filed a lawsuit against his family for kidnapping and assault when the family attempted to have him deprogrammed. She said the prosecutor's office threw the suit out of court. She said there was no physical force used to deprogram her son.

Not all deprogrammers use kidnapping as a method to deprogram cult followers, though. According to Susan and Phil, the former "moonies" who talked to The Gazette in an accompanying story, they were not abducted, nor was their deprogramming experience violent and emotional.

They explained that the deprogrammers gave them facts about Moon and convinced them the Moon people had deceived them.

Susan said that during a three - week rehabilitation program she was locked in her room at night for the first few nights by deprogrammers. She said this was to prevent her from leaving the program.

Deprogramming has raised some serious questions about religious liberty and how far a deprogrammer can go in taking an individual out of a religious group.

AC-CFF
MR
BB
✓ Deprogramming

III/1

1'

CITIZENS ENGAGED IN REUNITING FAMILIES, INC.
POST OFFICE BOX 112H
SCARSDALE, N. Y. 10583

914-761-7668

January 30, 1976

Dear Friends:

It is great to hear of the increasing awareness and concern that is rising in our country and other nations about multiplying cults! Thi concern is evidenced in the birth of new authentically patriotic orga zations seeking to counteract these destructive cults: Citizens Free Foundation (C.F.F.), Citizens Engaged in Reuniting Families (C.E.R.F. International Foundation for Individual Freedom (I.F.I.F.), Return to Personal Choice (R.P.C.), Free Minds (F.M.) and other groups.

An ad hoc National Committee has been set up to organize a DAY OF AFFIRMATION AND PROTEST in Washington, D.C.

We AFFIRM:

1. our love for our youth;
2. our loyalty to our government;
3. our support of our families;
4. our belief in time proven religious faiths;
5. our confidence in American education;
6. our trust that our society can and will respond to human needs.

We PROTEST:

The destructive cults and their strategy of alienation - the alienation of psychologically kidnapped youth from their:

1. government;
2. families;
3. prior religions;
4. education;
5. society and its viable values.

The National Committee is composed of concerned people in serveral organizations across the country:

| | |
|---|---|
| New England Region: | Mrs. James Goldsmith (C.E.R.F.) |
| | Mrs. Jean Merritt (R.P.C.) |
| Middle Atlantic Region: | Rabbi Maurice Davis (C.E.R.F.) |
| | Dr. George W. Swope (C.E.R.F. and R.P.C. |
| South East Region: | Dr. Thomas Scharff (C.E.R.F.) |
| Southern Region: | Col. Richard Feiden (I.F.I.F.) |
| | Miss Cynthia Slaughter (I.F.I.F.) |

porary legal guardian
in short, no longer a Moonie
ship.

| | |
|---|---|
| Central Region: | Dr. Arthur Devine (F.M.)<br>Mrs. Jean Tuttle (F.M.)<br>Mr. Glen Amundson (C.E.R.F.) |
| Middle West Region: | Mr. Larry Trimble (F.M.) |
| West Coast Region: | Mrs. Crawford Greene (C.E.R.F. and C.F.F.)<br>Mr. William Rambur (C.F.F.) |

These Regional Chairpersons are inviting others to assume state chairpersonships. These State Chairpersons will contact as many as possible of the concerned people in their states. This is a hurry-hurry project and inevitably some will not be reached.

Perhaps regional buses can be rented to get more people less expensively to Washington. The Regional and/or State Chairperson will make this decision.

A FIXED HEARING

The date is WEDNESDAY, FEBRUARY 18. Senator Bob Dole of Kansas has obtained the Caucus Room, Room 1202, Dirkson Office Building, on the corner of First and Constitution Avenue, N.E. for us from 1:30 p.m. to 3:30 p.m. He is contacting the I.R.S., the Immigration Bureau, and the Justice Department to have representatives present. He is also contacting all Senators and Congressmen to have their aides present as monitors.

No speeches will be made by our group. Our National Committee and others will sit at a table with government officials and address questions to them, supporting the questions with factual information. The officials will reply to these questions. Out of this conference, enough material may be brought forth to stimulate a Congressional investigation.

The group as a whole will sit in an observers' area. Because Moonites and other cultists will infiltrate our group and cannot be denied the right of joining us, we are establishing a ground rule that no questions or statements will be accepted from the audience.

Many of us will convene in Washington on TUESDAY EVENING, FEBRUARY 17th, for a meeting in which more people can express themselves. We will meet at 7:30 p.m. at the Senate Agriculture Committee Room, Russell Senate Office Building, Room 324. The media will be invited to interview ex-cult members.

It is evident to me that the time has arrived for us to pool our resources, seek contributions and pledges, approach foundations and businesses for gifts and employ a full-time executive who can explore and systemize our concerns and organize our efforts as we present our cause to political leaders and the people of America. What is your reaction?

We urge you to write to your Senators and Congressmen TODAY seeking support of the DAY OF AFFIRMATION AND PROTEST! Make your own plans to visit your Senators and Congressmen the morning of Wednesday, February 18th to state your position.

An effort like this takes a minimum of six months of careful planning to be successful. WE HAVE LESS THAN THREE WEEKS! Only your sacrificial concern and effort can enable us to achieve. Forgive us if some things go awry; be flexible.

We are looking into hotel accommodations or overnight housing in the home of local residents. This information will be given to State Chairpersons You may wish to go ahead and make your own overnight reservations. Young people rescued from the cult will be housed free.

Because we cannot be effective using the buck-shot approach, we must zero in on ONE cult. If our government investigates one cult and finds grounds for prosecution we can move on to the other cults. The cult we have chose is Moon's Unification Church.

It would be helpful if each person typed a succinct ONE PAGE statement about his or her own unhappy experience. Make enough copies to give the original to the National Committee and one copy to each of the Senators and Congressmen. Perhaps we will be able to make a booklet of these statements and minutes of the sessions of the DAY OF AFFIRMATION AND PROTES to sell to those of you who might want them.

Miss Rosalie Gross of Providence, R.I. is going to Washington on January 31st. She will seek to set up our participation in radio and television shows. She will alert the various news media about our DAY OF AFFIRMATION AND PROTEST. She will check into hotel accommodations.

Rabbi Maurice Davis and Betty Taylor deserve our appreciation for the herculean efforts in communications that make this day possible!

Expectantly yours,

George W. Swope

GEORGE W. SWOPE
For the National Committee

GWS:bjt

AD HOC NATIONAL COMMITTEE ENGAGED IN FREEING MINDS
P. O. Box 5084, Arlington, Texas 76011
Office of the Coordinator

April 15, 1976

Dear Friend:

February 18 was a Red Letter Day -- the Day of Affirmation and Protest in Washington! Immediately following the afternoon session a group of officers of several organizations met to discuss the formation of one nationwide organization to incorporate the vigorous concerns and efforts of these several organizations across the nation. Result? There was another meeting in Dallas, Texas, on March 12, 13 and 14, with representation from most of these groups.

Hours of full discussion, considering all aspects, resulted in the following recommendations:

1. Form an interim Ad Hoc Committee Engaged in Freeing Minds with representation from existing organizations.

2. Employ a management consultant firm to study the probable depth of volunteer suppor and financial support from individuals, families, foundations and businesses, as well as to learn your feelings about the scope of the program, the organization required, and the permanent funding needed. This will cost $10,000.

3. Establish an interim office, composed of an interim Coordinator and three office workers, in Dallas, to assemble the files of merging organizations, supply information to families and others, develop and distribute a monthly newsletter, and coordinate our organizational and program efforts. This will cost $30,000 for four months, through August, 1976.

4. Conduct a mail fund-raising campaign to raise the needed $40,000 during April-July. (The main purpose of this letter.)

5. Conduct a volunteer petition-signing crusade in every state calling for a governmen investigation of cults, including Moon's Unification "Church," so that we can present petitions with hundreds of thousands of signatures to Senators and Representatives on the same day in Washington.

A second meeting was held in Newark, N. J. on April 3, 1976, for the purpose of informing those who could not be at the Dallas meeting. As a result of these two meetings, a National Committee was formed (see membership listed below).

You have been one of the many who have cried out for more action in combatting cults, rescuing youth legally, and re-introducing these rescued youth into the mainstream of American life. We are responding to your cry. To move ahead we need $40,000 as previously outlined. This $40,000 will be raised only if you -- and many others -- will express your concern through pledging significant amounts. We need pledges and contributions payable now or in four monthly payments.

We are most pleased to report that our initial fund-raising efforts within the ad hoc National Committee have been most successful. Several thousand dollars have been received which has enabled us to begin the study process. Your contribution is essenti to complete all of our recommended procedures and provide a firm foundation for continuing programs through a national organization.

Enclosed is a self-addressed reply envelope and a pledge card. Please give thoughtf consideration to a worthwhile, meaningful pledge. Your immediate reply will save us the cost and effort of a second mailing to you. For income tax deduction, make chec payable to Citizens Freedom Foundation, Inc. (C.F.F.) and mail to the C. E. F. M. Co ordinator, P. O. Box 5084, Arlington, Texas 76011. We are also enclosing two extra pledge cards for friends or relatives whom you may wish to encourage to contribute. are most hopeful that you will agree with the timeliness and urgency of our program.

In grateful appreciation for your continuing commitment to initiate governmental acti against, and to rescue our youth from, these destructive political and pseudo-religio cults, we remain

George W. Swope
Dr. George W. Swope, Chairman
National Ad Hoc Committee

Wm Rambur
William M. Rambur, President
Citizens' Freedom Foundation, Inc.

Glen L Amundson
Glen L. Amundson, Director
Free Minds, Inc.

Ben Roeshman
Ben Roeshman, President
International Freedom Foundation

Cynthia Slaughter
Cynthia A. Slaughter, Chairperson
International Foundation for
Individual Freedom

Donald I. Gordon
Donald Gordon, President
Families Against Moon

The National Committee:

| | |
|---|---|
| Chairperson - | Dr. George W. Swope, N. Y. |
| Vice Chairpersons - | William M. Rambur, Ca.<br>Glen L. Amundson, Mn.<br>Mrs. Sam (Elaine) Lieberman, Pa.<br>Lloyd W. Westerlage, Tx. |
| Interim Director - | Geo. M. Slaughter, III, Tx. |
| Members - | Dr. Frederick B. Bunt, N. Y.<br>Dennis Carper, Ks.<br>Mrs. Watt (Dosie) Casey, Tx.<br>Mrs. J. C. (Henri) Crampton, Ca.<br>Robert E. Chalenor, Ca.<br>Dr. Chas. H. Edwards, N. J.<br>Col. Richard S. Feiden, Tx.<br>Mrs. Walter (Jane) Gardner, Vt.<br>Donald I. Gordon, N. Y.<br>→ Dr. William L. Hendricks, Tx.<br>Dr. Samuel A. Jeanes, N. J.<br>Mrs. Kathy Mills, Mn.<br>Edwin A. Painter, Oh.<br>Ben Roeshman, Pa.<br>Robert (Bob) Roland, Nv.<br>Eric A. Schuppin, Vt.<br>James J. Sheeran, N. J.<br>Cynthia A. Slaughter, Tx.<br>Michael E. Trauscht, Az.<br>Albert Turner, R. I.<br>Mrs. Jean Tuttle, Ks.<br>Dr. William J. Winter, Fla. |

MEMBER OF
FAITH AND ORDER
COMMITTEE - N.C.C.
AND AUTHOR OF ITS
REPORT

porary legal guardian
in short, no longer a Moonie
ship.

III/m

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CATHOLIC NEWSPAPER
31,500

JUN 3 1976

JUN 4 1976

# Unification Church Distorts Christianity

2 Principles of the Rev. Sun Myung Moon's Unification Church differ substantially at key points from accepted Christian theology and foster anti-Semitism, according to the draft of a theological statement being prepared by the Commission on Faith and Order of the National Council of Churches.

The working paper, accepted in substance by the executive committee of the broadly ecumenical commission, moved in the direction of rejecting the Unification Church as a member of the Christian family.

"It is to be hoped that the Unification Church will not seek any dependency on the Christian community which it distorts so completely," the statement declares.

"The executive committee is supportive of both the substance as well as the conclusions of this working paper," said Dr. Jorge Lara-Braud, executive director of the NCC commission.

The 13-page statement, which will undergo continuing revision, will be presented at a meeting next fall of the full commission, made up of representatives of 27 denominations, including Protestants, Roman Catholics and Greex Orthodox.

The principal authors of the draft statement were Dr. William L. Hendricks, professor at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Dr. Lara-Braud, a layman of the Presbyterian Church, U.S. (Southern).

From the viewpoint of classical Christianity, the statement finds fault with the major teachings of the Unification Church as contained in its book, "Divine Principle."

It notes that the Unification Church teaches that all the major prophets, including Jesus Christ, were failures and that the world awaits a new messiah to be born in Korea.

"Divine Principle contains a legalistic theology of indemnity in which grace and forgiveness play little part," the statement says. "The central figures of providence fail even when they are not believed — a vicarious failure is certainly not central to Christian affirmation. That is, Christ failed because Jews did not believe in Him and put Him to death. That is double indemnity indeed, and its penalties are continuing anti-Semitism and the requirement that another savior come to complete the salvation of Jesus Christ."

The drafters of the statement pick up on five other theological points with which they say the Unification Church differs from "normative Christianity."

"The denial that Jesus Christ provides complete and adequate salvation claims a deficiency for Christ's work which Christians could not accept," they say.

Another point is "the assertion that Jesus is a second god." That teaching "compromises the monotheism of Christian doctrine and badly distorts the Christian view of the trinity."

(Continued on page 7)

III/m
17

# Unification Church Distorts

(Continued from page 1)

"Classical Christianity has always affirmed that incarnation was the identification of God with his fallen creation," according to the statement, which notes that "Divine Principle has no provision for an incarnational theology."

It adds that "the Unification Church's view of man and his sin is extremely simplistic and overly literal." Taking issue with the Unification Church belief that the archangel Satan "'in the form of a serpent, seduced Eve and had physical sexual relations with her," the statement declares:

"Neither Christianity nor any other world religion has regarded adultery as the worst of all sins. It is a travesty against sin to indicate that the root of sin is the fact that our first parents 'had an illicit blood relationship with an angel symbolized by a serpent.' "

Lastly, the statement notes:

"The eschatology of Divine Principle is ambiguous. It does not relate the second coming of the Lord of the Advent with Jesus of Nazareth. Nor does the Lord of the Second Advent really conclude anything. In Divine Principle the Kingdom of God will be brought in by man's efforts, and the question remains as to what exact purpose the Lord of the Second Advent serves. How precisely will he bring man physical salvation?"

The statement asks:

"Are we to understand 'Divine Principle' as a declaration of John the Baptist who heralds the coming of a new messiah to be born in Korea, or is this a new gospel which speaks of a messiah who has already come from Korea?"

The statement complains that "there is incompleteness of illustrations in the discussion of totalitarianism" in Divine Principle.

"Mussolini, Hitler, the militarists of Japan are appropriate expressions" of totalitarianism, the statement declares, but asks: "Where is South Korea's Park Chung Hee?"

(Mr. Moon has been an avowed and ardent supporter of the authoritarian government of President Park Chung Hee of South Korea, where political dissent is stifled.)

Other criticisms of "Divine Principle" is that "it is the epitome of an esoteric, theoretical book" and that "no author is listed in conjunction with the work, although Sun Myung Moon's picture is featured as the frontpiece."

Translated from the Korean, the book was copyrighted in 1973 (second edition) and was published by "The Holy Spirit Association for the Unification of World Christianity," the official name of the Unification Church. The address of the publisher is listed as 1611 Upshur St., N.W., Washington, D.C.

The principal authors of the draft statement were Dr. William L. Hendricks, professor at the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and Dr. Lara-Braud, a layman of the Presbyterian Church, U.S. (Southern).

Twelve persons serve on the executive committee of the NCC's Faith and Order Commission. Nine of them were present at a recent meeting in which they voted to accept "the substance as well as the conclusions" of the draft statement.

They were the Rev. Jeanne Audrey Powers, associate ecumenical officer of the United Methodist Church, New York, and chairwoman of the NCC's Faith and Order Commission, the Rev. Herman Harmelink III, a pastor of the Reformed Church of America, Poughkeepsie, N.Y.; Sister Agnes Cunningham, a professor of patristics at St. Mary of the Lake Roman Catholic Seminary, Chicago; Dr. J. Robert Nelson, professor of theology and ecumenism, Boston University School of Theology; the Rev. William Norgren of New York, assistant ecumenical officer for the Episcopal Church.

Also, Dr. Nicon D. Patrinacos, director, Interchurch Relations and Social Concerns, the Greek Orthodox Archdiocese of North and South America; the Rev. Sharon H. Ringe, formerly a United Church of Christ pastor, now a doctoral candidate and teaching fellow at Union Theological Seminary; Dr. Robert G. Torbet, assistant general secretary for ecumenical relations, American Baptist Churches, Valley Forge, Pa., and the Rev. John T. Frazer, executive director of the Metropolitan Area Church Board, African Methodist Episcopal Church of Zion, Columbus, Ohio.

Dr. Lara-Braud explained that 27 denominations are represented on the Faith and Order Commission, which has a threefold function: Meeting with the pastoral needs of the churches, on-going involvement with theological concerns, and keeping alive the ecclesiological issue of conciliarity, or how the churches may one day meet in ecumenical gathering as in the early era of Christianity.

Of the 27 denominations represented on the commission, 21 are full members of the National Council of Churches. Six of them, according to Dr. Lara-Braud, are not NCC members but participate in the commission. For example, he noted, the Catholic bishops through their conference appoint five persons to serve on the commission, although the Catholic Church is not a member of the National Council of Churches.

The Southern Baptists, while not members, also cooperate as participants on the commission. Other non-NCC denominations serving on the commission are the American Lutheran Church, the Lutheran Church-Missouri Synod, the Christian Reformed Church, and the Church of God of Anderson, Ind.

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porary legal guardian

in short, no longer a Moonie

ship.

Adopted by unanimous vote of the Church-State Committee January 19, 1977. Will be acted upon by ACLU national Board on March 5 or 6.

"Modes of religious proselytizing or persuasion for a continued adherence that do not employ physical coercion or threat of same are protected by the free exercise clause of the First Amendment. The claim of free exercise may not be overcome by the contention that "brainwashing" or "mind control" has been used, in the absence of evidence that the above standards have been violated."

IV/b

DR. THOMAS SZASZ
Professor of Psychiatry
S.U.N.Y. at Syracuse

From the New Republic, March, 1976

What is brainwashing? Are there, as the term implies, two kinds of brains: washed and unwashed? How do we know which is which? Actually, it is all quite simple. Like many dramatic terms, brainwashing is a metaphor. A person can no more wash another's brain with coercion or conversation than he can make him bleed with a cutting remark. If there is no such thing as brainwashing, what does this metaphor stand for? It stands for one of the most universal human experiences and events, namely, for one person influencing another. However, we do not call all types of personal or psychological influences "brainwashing." We reserve this term for influences of which we disapprove.

# ANNUAL CONVENTION OF THE NEW ENGLAND PSYCHOLOGICAL ASSOCIATION

at
Clark University
Worcester, Mass.
November 12 & 13

We the undersigned members of the Professional Psychological Community, protest the use of coercive "deprogramming" disguised as psychological therapy, to force adult individuals to renounce their religious beliefs and affiliations. We regard such tactics as a serious threat to civil liberty or America.

We assert that the terms "mind-control" and "brainwashing" as applied to the practices of the Hare Krishna devotees, or any legitimate religious minority, are colloquial, non-professional terms which should not be wielded as legal weapons for religious or social persecution.

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December 6, 1976

JOINT APPEAL
FROM THE WORLD FELLOWSHIP OF RELIGIONS
OTHER RELIGIOUS/CULTURAL ORGANISATIONS

Dear Sir:

Please accept our greetings and respects.

Recently, it was brought to our attention that the International Society for Krishna Consciousness, Inc., and its devotees have come under attack by groups who feel that their Hindu-oriented style of life and worship is not actually religious but is an exploitative - "Brainwashing" technique.

In the past and even today, beleivers of the Hare Krishna faith as we understand - have been abducted, assaulted and subjected to mental and physical abuse. We also understand that their are widespread pressures being applied to convince the media and the government that religious freedom should not include the choice to live by the tenets of the Hare Krishna (Hindu) scriptures.

We strongly feel all these developments to be objectionable to all freedom-loving people of this great country. We will appreciate if you please look into this matter and take the needed steps to halt such religious suppression.

Signed

V.J. Pandhi
Corp. Secretary & membe
of the Board of Directo
W.F.R.

Non-Profit Organization

in short, no longer a Moonie.

# "Religious Liberty for Young People Too"

Adopted by the Governing Board of the National Council of Churches
February 28, 1974

In this country, kidnapping a young person for ransom is a federal crime of utmost seriousness, but kidnapping such a person in order to change his or her religious beliefs and commitments has not thus far actuated federal authorities to invoke the statute. Grand juries have refused to indict and petit juries to convict persons charged with such acts, apparently because done at the behest of parents or other relatives and ostensibly for the good of the victim.

Sometimes the victim is unarguably a minor, subject to the authority of his or her parents. In other instances, the victim is over 25 or 30, clearly an adult competent to make his or her own commitments in religion as in other matters. The rest are between 18 and 21 years of age, and their claims to adulthood are clouded by the vagaries and variety of federal, state and local laws.

The Governing Board of the NCC believes that religious liberty is one of the most precious rights of humankind, which is grossly violated by forcible abduction and protracted efforts to change a person's religious commitments by duress. Kidnapping for ransom is heinous indeed, but kidnapping to compel religious deconversion is equally criminal. It violates not only the letter and spirit of state and federal statutes but the world standard of the Universal Declaration of Human Rights, which states: "Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion of belief in teaching, practice, worship and observance."

The Governing Board is mindful of the intense anguish which can motivate parents at the defection of their offspring from the family faith, but in our view does not justify forcible abduction. We are aware that religious groups are accused of "capturing" young people by force, drugs, hypnotism, "brainwashing", etc. If true such actions should be prosecuted under the law, but thus far the evidence all runs the other way: it is the would-be rescuers who are admittedly using force.

The Governing Board recognizes that parents have the ultimate responsibility for the religious nurture of their children until they become adults in their own right, and parents are morally and legally justified in using reasonable force to carry out their responsibility (even if in matters of religion it may be unwise, ineffective or counter-productive). Neverless, at some point, young people are entitled to make their own decisions in religion as in other matters. What that point should be may vary from family to family, since emancipation is a gradual process (and none-too-smooth at best), but in our society emancipation is surely in most cases virtually complete by 18.

The Governing Board has previously urged the right to vote for 18 year-olds*, and welcomes the action of those states which are making all rights of citizenship effective at 18 rather than 21. The right to choose and follow one's own religion without forcible interference should likewise be guaranteed at least by that age.

---

* June 3, 1965

Based on Policy Statement:

Approval of Article XIII of the Draft International Covenant of Human Rights - November 28, 1951

in short, no longer a Moonie.

# DECLARATION TO CHRISTIANS OF THE FREE WORLD

The following declaration was adopted by the Bishops of the Russian Orthodox Church Outside of Russia at a meeting held in Frankfurt-am-Main on June 26-27, 1971.

Terrible news has reached us from Russia. The Soviet authorities have not been capable of fashioning a Soviet Man maleable in every respect to the pressures of a totalitarian government. Religious people, and those citizens vindicating their right to think otherwise than in terms of party directions, have been whisked away towards so-called "special psychiatric hospitals". Subjected to drugs, they are numbed and can no longer defend their faith: they are inevitably helpless.

Vassily Ivanovitch Chernyshev, professor of mathematics, who was confined in the Leningrad "Special Psychiatric Hospital", writes: "Although I am afraid of death, I would rather be shot. How horrible, how loathsome is the mere thought that my soul will be soiled, crushed! Man's individuality vanishes, his brain is numbed, his sensibility destroyed, his memory lost. But what is worse, as a result of the "treatment", the delicate texture of human personality is coarsened, and this — brings death to creation. People forced to take "aminazin" cannot so much as read after taking the drug. Their mental process becomes an increasingly coarse and primitive one".

N. I. Chernyshev testifies that for more than 25 years, N. I. Broslavsky — a sane man, has been languishing in the same "hospital". He is offered freedom if he denies his faith in God.

Just recently, a work entitled "Notes from the Red House", by Guenady Mikhailovich Shimanov, has reached the West. After further "treatment", the author expects to be released from the "hospital" and sent back to his beloved wife, a "feeble-minded, slobbering-mouthed, giggling individual".

— "There has been some progress!" — the psychiatrist will say, "he has already lost his faith in God. Yet it is true that he reasons with some difficulty and can hardly move his tongue around, but his previous logic was merely a superficial one; as a matter of fact, he was raving".

G. N. Shimanov proclaims, nevertheless: "The Lord's will be done in everything! Whether they drive me mad, whether they let me keep my mind, all is good and beautiful under God's heaven. I accept everything as a child does from the hands of its father — be it joy, bitterness, reason or madness, be it light or darkness, good or evil..."

"Special Psychiatric Hospitals" are known to exist in Kazan, Sychevka (Smolensk region), Leningrad, Cherniahovsk, Minsk, Dniepropetrovsk, Orel. It is very likely that they are also to be found in other regions. In many psychiatric hospitals special wards have been set aside for "treatment" against dissidents of all complexions.

The names of 60 victims of such "treatment" have been published abroad.

The Moscow Patriarchate, recognized by the atheistic Government of the USSR, and kept under its control, maintains a stony silence.

We, Bishops of the Russian Orthodox Church, living abroad in freedom, cannot remain silent.

Alexander Soljenitzin has called the confinement of sane people in psychiatric hospitals as "tantamount to sending them to gas chambers".

In the name of the Russian Orthodox Church and in the name of our suffering nation, we are appealing to the conscience of the world.

It must condemn communist crimes as it condemned the crimes of National Socialism.

It must induce governments of the free countries to express their disapproval through the medium of international organizations and public communications. It must stand up for those people mutilated by doctors who have become executioners.

Prayers must be said for our persecuted bretheren.

* * *

**Metropolitan Philaret,** President of the Synod of Bishops of The Russian Orthodox Church Outside of Russia

**Archbishop Philotheos,** Administrator of the Berlin and German diocese

**Archbishop Anthony** of Geneva and Western Europe, Administrator of the Austrian diocese

**Bishop Nathanael,** Father Superior of St. Job Pochaevsky's Monastery in Munich

**Bishop Jacob** of The Hague, Head of the Russian Orthodox Mission in Holland

**Bishop Paul** of Stuttgart

8 November 1976

Dear Sir:

Please accept our greetings and respects.

We are a group of U.S. citizens, predominantly of [Asian] Indian descent, who are concerned with the growing influence of groups and individuals engaged in so-called "deprogramming" activities. We feel that the right to choose the religion of Hinduism, Sikhism, Zoroastrianism, Jainism, or Buddhism should be as well guarded by the government as the right to choose the Catholic, Protestant, or Jewish religions. Recently, the International Society for Krishna Consciousness, Inc., and its devotees have come under attack by groups who feel that their Hindu-oriented style of life and worship is not actually religious but is an exploitative, "brainwashing" technique. Believers of the Hare Krishna faith have been abducted, assaulted, and subjected to severe mental and physical abuse.

What is more, there are widespread pressures being applied to convince the media and the government that religious freedom should not include the choice to live by the tenets of the Hare Krishna (Hindu) scriptures.

We feel all these developments to be outrageous to people of Indian descent and, indeed, to all freedom-loving people. We trust that you will note our enclosed petition and take the needed steps to halt such religious suppression.

Yours sincerely,

K D Khetani

Mr. Kantilal Khetani
President, Gujarati
Cultural Society

Keké Gandhi

Mr. Keke Gandhi
Secretary, Zoroastrian
Association

Maneck Bhujwala

Mr. Bujwalla
President, Society for the
Rapid Advancement of India

Ranjan Guha

Mr. Ranjan Guha
President, Southern California
Bengali Association
Vice - President, Coordinate
Council of India Associations

## Excerpts from statements by Harvey Cox at Harvard symposium: "Krishna Consciousness and Religious Freedom"

"I'd like to point out, as a Christain theologian, that the kind of issue we're talking about this evening is in no sense a new one. In fact, whenever a spiritual movement or a spiritual leader has emerged and has set forth a way of life which appears to be deviant or different from the conventional values or religion of the time, that person is almost always viewed with suspicion, generally thought to be a little crazy, very often has the state authority frought down upon him or her, and generally has problems with the family..."

"I've asked myself in recent weeks, as there has been more and more controversy about the Hare Krishna movement, many devotees of which I've personally known and respected highly, 'Why is it that suddenly this movement and other movements have come in for such attention to the point that one might even begin to speak of harrassment?' Why is this? And I have to confess again now, as a theologian mainly committed to Christainity, that I think it indicates a feeling of guilt and a feeling of failure on the part of those who have tried to perserve something of the critical and creative spiritual possibilities that Christainity itself offers. Could it be that we have allowed Christainity and perhaps Judaism to be so identified with the values of accumulation, profit, performance, success and material gain which are, after all, the main values of our society, that it takes something as apparently esoteric and exotic as a movement coming from India to remind us that there is, in fact, another way of life--that there is a way of life that is not built on accumulating profit, property, success and degrees but has at its core a certain kind of simplicity and plainness of living, if you will. Isn't it strange that that message can now be presented to us by movements coming from so far away, when the prophets of our own tradition--the ones that we officially celebrate but often ignore--had a message so similar? Jesus of Nazareth, St.Francis of Assisi, who certainly worried *his* parents when he made his strange decision to put on a new kind of clothing, to go out to sing and dance in the streets and to talk to the birds; Ball Shem Tov, in the Chasidic Jewish tradition, who was viewed as a little strange but who brought a kind of gaity and affirmation to life and a rejection of the values of mere profit and accumulation.

"'Why is it?' I asked myself 'that we can't hear the voices of these prophets from our own tradition and yet somehow, people from as far away as India can bring a message which in some ways sounds so similar?' Maybe this is a way that we are being called back to something more essential in our own tradition--a way that God has of reminding us os what we've left behind and forgotten and ignored..."

Harvy Cox (cont')

"I think those of us who are religious people have to constantly check this tendency of the omnivorous State to tell us what a religion is, what a valid religion is, what a 'cult' is, what an 'established' religion is. We have to be constantly alert, because the rights which are stated in the First Amendment have to be defended, and often have to be defended for groups with which one does not agree with theologically. That's precisely the point. It's at the point of defending those with whom one may disagree that the battle for religious liberty is won or lost."

"...What is the meaning for us, of this movement's coming into our midst in the West in this century? I would put it in a very theological sense: 'What is God saying to us?' What doesit mean? Is it merely a legal issue? Is it merely an issue of civil liberties, however important that may be? Or is there something else which ishappening here? Are we uncomfortable with some of these movements because at a certain level we're very uncomfortable with ourselves, with the kind of materialistic society we've built?... Maybe one of the results of this Hare Krishna movement will be to stimulate us to rediscover some things that we've ignored and suppressed in our own religious heritage. I think it may happen. And if it does, then I'm very grateful forthe kind of gift that they bring."

## Statement by Dr. Stephan Chorover (Professor of Psychology, M.I.T.) at Harvard symposium: "Krishna Consciousness and Religious Freedom"

"I'm mainly interested in the controversy that has arisen surrounding the questions of "brainwashing", "mind control" and "behavior control" on both sides of the Hare Krishna question because as a psychologist I've taken a considerable interest over the past several years in questions related to what I tend to call 'Psychotechnology'. And they grew out in a curious sense, in psychology, from work which is, of course, well known from the Harvard laboratories here, primarily the work of B.F. Skinner, who were he here, I suppose, would challenge very strenuously in his own way assertions to the effect of freedom of choice and other matters that have been articulated around this room, I think quite properly. He would take exception, I think, quite improperly. Because it is one of the contentions of the kind of psychology that we owe largely to him that questions about 'will' and 'choice' are really illusory and that all of us have our behavior profoundly, and perhaps unwillingly, conditioned by events in the environment in which we grow up.

"This general view has allowed a large number of people operating under the ostensible mantle of science--psychological sciences, psychiatry and the rest--to view as some sort of bizarre abnormality the behavior of people who, although they are products of an environment that most of us share, end up by behaving differently than most of us do, whether in manners of dress, or speech or comportment. Psychology thus transformed into a kind of psychotechnology becomes, as it has become in the case of the Hare Krishna devotees against whom it has been used, a social weapon. And it's the use of psychology as a social weapon that has been concerning me over the last several years. And I think that the incident before us, at least from my perspective, should be seen in a broader context in which behavior that is different, whether seen as an instance of diversity or deviance (that is, as something which is merely different or something that is different and bad), is very easily labeled as a character disorder, a behavior disorder, as a neurosis or as a psychosis. That, and what happens to the behavior once it has been so labeled, is what I'd like to say a few words about now.

"What happens when behavior is labeled as 'sick' is something worth pondering. When you talk about someone as being 'mentally ill' you might say that that person is 'sick' or that that person is an invalid in some sense. And the word 'invalid' contains the key to the meaning that I want to point out. When you label behavior as 'sick', you in effect invalidate it. That is to say, you deprive it of the legitimacy it requires to be respected for the integrity of its meaning.

"Now, in a time in which only a few years ago we saw agents from the White House breaking into Daniel Ellsburg's psychiatrist's office, it shouldn't come as any surprise to us when we find psychology being used as a political weapon to invalidate peoples' behavior. I wonder how many people have thought seriously about what the Watergate burglars were doing in his psychiatrist's office. It seems to me that what otherwise seems strange is made intelligible by presuming that they were looking for some psychological grounds on which to invalidate Ellsburg's claim that he was acting as a political person out of motives that he understood to be correct. If it could have been shown that he was in some sense crazy, paranoid, a drug addict, a homosexual, or whatever else might have been used to discredit him as a person, this could have been used to invalidate the behavior which he held to be his own will.

"This is not a new phenomenon by any means. My favorite example is still the case of a mental illness called 'Drapetomania'which some of you may have heard me talk about from time to time in various contexts, because it always seems to be a good illustration of the point. If you have a medical dictionary and you look up 'Drapetomania'--it's still there--you will find it defined as 'the insane desire to wander away from home.' Drapetes is, in fact, the ancient Greek word for 'runaway'. But the illness was discovered, or rather invented, in 1850 under circumstances which begin to make sense once you understand the paradigm of psychology as a political weapon, by a group of Southern physicians who were appointed by the Louisiana State Medical Society to look into the diseases and physical peculiarities of the Negro Race. And they discovered what was already very well known to people, namely, that there were certain slaves who had a tendency to run away (laughter). Now the fact was well known to everybody, but it was thought by some people that the runaway behavior of those slaves was a kind of political statement, a statement about their view of the conditions of their lives in slavery. 'Not at all!' was the view of these physicians. Working from the hypothesis that blacks were, after all, essentially inferior to whites, were the white man's burden and had to be kept in slavery 'for their own good', it was just a short step to making the assertion that obviously the slave that runs away is violating his or her essential human nature and hence is 'crazy'.

"Now, whatever else one may think about it, that argument, to the extent that it proved persuasive, was an extremely powerful political weapon because it enabled people to view the behavior not as a symptom of something profoundly wrong in the social system but merely as a symptom of mental derangement in certain individuals. When the authority of science and medicine can be brought to bear in that way, what in effect is being done is that the symbolic potency of one of the strongest methods of inducing belief in this society is being brought to bear to invalidate behavior which the society would prefer to remain seriously unexamined...

"As far as the term 'brainwashing' is concerned, you have to realize that the term is not, I mean there is no way of 'washing' brains. 'Brainwashing' is a phrase that is used to describe forms of behavioral change of which the people who are looking at them disapprove. And 'deprogramming' is a word which is used to describe behavioral changes of which the people who are speaking about it generally approve. These are two words for effects of behavioral change induced in a more or less coercive manner. To the extent that 'brainwashing' implies more or less coercively induced behavioral change, I think it might be argued that what is commonly called 'deprogramming' resembles it a bit more closely than does the behavior change manifested in the Hare Krishna people who have been talking here this evening..."

# STATEMENT

Dr. Allen Gerson--clinical psychologist in Los Angeles, California and served on the staff of Memorial Hospital of Hawthorne, California; Imperial Hospital of Inglewood, California; and Westwood Psychiatric Hospital

I want to talk about brainwashing in particular with the comment first of human rights and rights of American citizens. We are guaranteed by the constitution of the United States to be able to practice religion whatever it might be in the fashion that we so choose. In this particular case somebody is being denied their rights to practice as an American citizen in that free way. But more importantly they are being denied the right of dignity as a human being. They are being caged, they are being taken out of the environment in which they want to be against their own will and treated in a way which in this country we don't even allow for animals. They are being abused, mistreated and cast about in a manner in which the lowest animal is not even treated in this country. In particular I'm talking about the so-called deprogrammings which are going on at this point even as I talk. Deprogramming is a fancy word meant to be nonthreatening but what it comes down to is thought control, coersion or brainwashing. Thought control is defined as planned enforcement of ideas and mental coersion. Brainwashing is similarly defined as a provocation of false concessions or attempts to change ideas in the service of propaganda. It is the murder of potentiality in the creative mind. In a 1956 article, Schein discussed the Chinese indoctrination program on prisoners of war and called it a study of attempted brainwashing. It was a description of POW experiences in brainwashing techniques. What he described is what I will describe as I go along in what I believe is being attempted in these deprogramming sessions. Brainwashing, and I'm going to use it synonymously with deprogramming, is done in stages. First of all there are great physical hardships and then psychological pressure. The program itself begins with removal of supports to beliefs and attitudes and values. The individual is cut off from outside news and contact with people outside of this particular unpleasant and degrading situation. Undermining is begun on friendships and then comes the direct attack on belief and attitude and values. This can be done in a variety of ways but in the current situation is being done verbally with constant bombardment. Then there might be the indirect attack in which they will try techniques such as group discussions with them being the group and the individual being bombarded. They are treated in a manner of interrogation. During all of this time they are deprived of sleep, food and other basic human needs, both physical and psychological which strips them not only of their ability to satisfy their needs but of their dignity and in many cases of their actual physical clothing. Use of rewards and punishments, real or symbolic, is the principle used. The whole principle of the behavior is to repeatedly bombard them with opposite information from which they believe, to take the demands from innocuous statements and work their way up. Farber and Harlow in a 1957 article pointed out the conditions of humility. The tendency of dread will produce the condition in the attempted disorganization of the subconscious which is desired.

I think that's basically the end of that particular part. This country was astounded, shocked and disgusted by the treatment of our prisoners of war during the Korean conflict and during the recent Viet Nam episode. If they are not shocked by this episode--if it does not raise the same clamor--then this may signal the end of our society as a caring, concerned and free society. I hope that they come to the aid of these people as they did our POW's because the war is being waged just the same.

POINT OF VIEW

By Michael Mewshaw

ILLUSTRATION FOR THE CHRONICLE BY BOBBI TULL

# Irrational Behavior or Evangelical Zeal?

AS THE RADIO ADS have announced—to the accompaniment of spooky music, shrieks, and the burble of green pea soup—*The Exorcist* is back. But one wonders whether it ever went away. Judging by the recent spate of books and movies dealing with demonic possession, it seems to have spawned clones and provided a self-replenishing resource for publishing and film companies.

This phenomenon, odd as it is, would deserve no more than a footnote in a pop-culture thesis if it weren't for the fact that grotesque parodies of exorcism are performed whenever pentecostal Christians, Moon people, and Hare Krishna chanters are kidnapped, confined for days with little food and sleep, and badgered into recanting their beliefs.

Euphemistically called "deprogramming," the process amounts to little more than a methodical and sometimes violent attempt to exorcise not Satan, but unpopular, misunderstood, or inarticulate notions about God.

During the last four years as I researched, wrote, and published a novel concerning this subject, I ran into very few people—except for direct participants—who had much substantive knowledge about deprogramming. Although most victims of these systematized efforts at brainwashing are college or graduate students, or members of the free-floating communities that congregate around universities, my academic colleagues were either oblivious to the situation or else felt that evangelical Christianity wasn't intellectually respectable and therefore its *dévotés* deserved whatever they got. At the start, I myself was ill-informed, and, though a practicing Catholic, I scarcely qualified as a pentecostal or charismatic believer. Yet driven by curiosity and convinced of the basic decency of the "born-again" Christians in my classes, I decided to take a closer look at the problem.

What I learned surprised and dismayed me. Much as I might disagree with the theology of certain evangelical groups, they struck me as no more deluded or neurotic than others on campus. Yet from parents I repeatedly heard the same justifications of deprogrammings. They claimed their children were misguided, distressingly inclined to give away money, incapable of making mature decisions, maybe even demented. In cases where the "children" turned out to be college graduates in their 20's and 30's and sometimes mothers and fathers themselves, the charges grew more dramatic. The "kids," I was told, had been abducted, hypnotized, or—shades of Patty Hearst—forced into joining a cult which then held them captive against their will.

Just recently a distraught mother confronted me and tearfully asked what I would do if my own son had joined a religious group and would no longer communicate with me. Wouldn't I consider kidnapping him and trying to talk sense to him? It was only after I had sympathized with her that she revealed that her son was 26, a Phi Beta Kappa graduate of Notre Dame, and a former student at the Sorbonne. I suggested that since he sounded like a gifted, responsible boy she should perhaps try to understand and accept his decision. Our conversation was then broken off by hysterical sobs and her accusation that I didn't know what I was talking about.

"Much as I might disagree with the theology of certain evangelical groups, they struck me as no more deluded or neurotic than others on campus. Yet from parents I repeatedly heard the same justifications of deprogrammings."

The woman may have been right; I may be wrong. But I must say I never encountered any of the irrational, robot-like zealots I heard about, and, to my knowledge, none of the sensational allegations against unorthodox religious groups has ever stood up in court.

Gradually I've come to believe the problem may be semantic as much as anything else. For example, what parents call propaganda and coercion the religious groups invariably call evangelical zeal. After all, don't Catholics and Protestants also send out missionaries? What the parents see as irrational behavior the groups say is ritualized devotion. Don't most religions encourage ideas and rites that strike outsiders as bizarre, if not insane? What the parents interpret as extortion or embezzlement the groups view as voluntary charity. Don't all organized churches accept—and in some instances demand—contributions?

Yet, while parents have failed to prove their charges, they have managed to convince a crucial segment of the media and the public that their children are in danger. Thus young people continue to be captured, imprisoned, and physically and emotionally abused because of their beliefs. Civil libertarians have shown no great eagerness to get

RAYJI K. GANATRA
EX-MAYOR OF BOMBAY

PHONE : ~~6070~~
S. D. ~~8.~~ 49-50
~~ADI~~PUR (KUTCH)

PHONE : 471101
482376
14, HIND CO-OP. SOCIETY
DUNCAN CAUSEWAY,
BOMBAY - 400 022.

7-11-76

To Whom it May Concern:

Dear Sir:

From the article "Inquiry into Hare Krishna Society" on October 20th, we are shocked that our fellow Hindus in the Hare Krishna movement are being harrassed and called "cultists". We are further pained that His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is one of the greatest preachers of Hinduism in the world, is being accused of "brainwashing".

The Hindu religion teaches that Lord Krishna is God Himself, and the Bhagavad-gita, which is the most important and widely accepted Hindu scripture, recommends the constant chanting of Hare Krishna. The International Society for Krishna Consciousness has established Radha Krishna temples throughout the world, and these temples are as good as an Hindu temple in India. When we were Mayor of Bombay we had the opportunity to see the ISKCON activities throughout the world and in India, and we were so pleased by this ideal adaptation of Hindu culture that now we ourselves have become members of ISKCON. Therefore we have to protest against the false charges and persecution of members of ISKCON. We request the great people of America to uphold their commitment to equality and freedom of religion, and allow the Hindus in the International Society for Krishna Consciousness to practice their new religion in peace.

Yours faithfully

Rayji K. Ganatra

# Deprogramming: The Wrong Answer for Concerned Parents

by

Dr. J. L. Simmons

A new profession has grown up very recently in America and it should give us pause. It is the forceful kidnapping of people from various religious groups and the subsequent attempted "deprogramming" of the hapless victims out of their beliefs. The techniques used by the "deprogrammers" are those developed by the Chinese Communists to brainwash our soldiers out of their beliefs in America, during the Korean War. Enforced detention in strange surroundings, lack of sleep and food, constant surveillance, even in the bathroom, and continuous harassment, hour after hour, day after day, until the person finally breaks, is the basic procedure of these new self-proclaimed professionals among us. In true double-think fashion, these men, just like the North Korean captors, claim they are "saving" their victims from the mind-control of others. This new profession pays well - two thousand dollars or more per victim, according to the press data. And no doubt the deprogrammers derive some "satisfaction" from their work.

But how can these men find work? Who would hire them to ply their trade? With the answer to this question emerges the partner who foots the bill and often provides cover for these admittedly illegal activities - The Failed Parent.

The parent who has failed to maintain a close, honest relationship with his child, now grown to maturity, where a level of alienation has set in, seems particularly vulnerable to the promotion of the deprogrammers. The parents' desperation opens them to the deprogrammers' persuasions and any blame or guilt is shifted to whatever group the son or daughter may have joined, including mainstream American society in at least one case. The money is raised somehow and the deal is made. In the majority of cases the failed parent further cooperates with the deprogrammers by luring the religious group member to some locale where he or she can be seized and forcibly transported to some prearranged spot where the deprogrammers then do their work.

Armed with the truth about deprogramming, the ordinary person would be as likely to hire a terrorist or mugger to "save" his children, as a deprogrammer. So how does it happen that some parents lay out large sums of cash and break the law to have offspring they ostensibly love, brainwashed? The answer it seems is that a failure in the role of parent has already occurred, sometimes long before this final melodrama.

There are a number of signs that this prior failure in the role of parent is the case - at least in the parent's own eyes - and that this distraught state is what makes them susceptible to agreeing to such an extreme solution to their problems. Thus, there seem to be some characteristics common among those who hire deprogrammers. Probably no specific case would have all these characteristics and the "mix" would also vary from case to case, but an abstract, generalized profile can be drawn.

From the records, it appears that many of these parents are stuck in the past, in the childhood of their offspring, and fail in varying degrees to realize the fact that their "little one" is now an adult. Most parents feel a fondness and nostalgia for the childhood years of their offspring and resist their growing up and making their own life decisions. Most parents come to terms with this, but the records suggest that many of the deprogrammer hirers do not. They seem to still see their sons and daughters as children, rather than as the young adults they now are. A woman who is old enough to vote and to marry or a man who is old enough to sign binding legal contracts and fight in foreign wars is certainly not "my little pumpkin" anymore by many, many years. Since the law no longer backs up the parent in his insistence that the "child", now come of age, do what the parent thinks best, the distraught parent turns to extralegal means - the deprogrammer.

Parents want to believe in brainwashing so badly because otherwise they have to admit to themselves that the kid they

> devoted 15 or 20 years to has rejected them and their values. That's a bitter thing for a parent to have to admit.
>
> \- Dr. Thomas Szasz

In our highly mobile society, growing up almost inevitably means "growing away from" at least to some extent. This is viewed by parents as a threat to their role. And whatever group their child goes into becomes the ENEMY that has suborned the parent's position. The train of thought is that the wayward one must be saved from the clutches of this enemy, be it religious group, political party, disapproved career or sex partner, by any means - hence, enter the deprogrammer.

This "know best" attitude is a second theme that runs through a good many of the cases to hand. The former child's ability to make up his mind about his affiliations - unless he is in agreement with the parent's views - is heavily invalidated. Any major departure from the parent's worldview and plans for the former child is viewed with grave alarm. But here again, the group joined becomes the villain in a classic scapegoat mechanism and all manner of evil is imputed to the group, whatever it is. This is how quite benign religious groups, such as the Roman Catholic Bethany House in Toronto or the Hare Krishna in the U.S., become, in the eyes of the desperate parent, some sort of demonic mind-controlling outfits of dark characters out to steal their "little ones'" very souls.

whether one agrees with the tenets of any of the religious groups involved or not, an examination of statistics shows that the former child is certainly safer and far less likely to come to grief than if he or she were simply pursuing an ordinary life in one of our major cities. But in the eyes of the failed parent, the religious group seems to become a rival out to snatch control of the offspring from them. From the affidavits and statements of some of those deprogrammed and those who escaped their captors, there is the strong suggestion that this authoritarianism, this "know best" and "for your own good" type of thinking is precisely what the former children were fleeing and what they found relief from in their new group.

Most parents have a rational concern for the welfare of their children which never entirely fades even when they become adults. But this must be sharply distinguished from the irrational and compulsive planning of the child's life for him.

A third very common situation is the poor, or almost no communication between the parents who hire a deprogrammer and their offspring. Further, this lack of good communication seems to have existed long previous to the current interpersonal crisis. From the statements of even those who were successfully "treated" and subsequently, like the American prisoners, turncoated on their groups, one sees that the quality of family communication tended to be much poorer than normal. The focus was on the child being dutiful, with little leeway for the child's own expression. And from the affidavits of those who escaped, it can be seen that warm interpersonal relationships and good communication are what the offspring had often found among the group they joined, whatever its Credo.

Some drop in communication is almost inevitable when a child matures and goes off to college, to a separate residence, to his or her own circle. Usually there is sufficient strength and resilience in the relationship with the parents to serve as the foundation for establishing a new relationship among the adult parties. But when the communication was poor, or too inflexible, or too one-way, a full break is more likely with an ensuing cycle of alienation. Again, the other group is blamed as the agent of alienation and so the extreme measure of using a "deprogrammer" is thought by the parent to be justified.

Finally, parents who call in professional deprogrammers seem to be suffering "future shock" - a numb dismay tinged with paranoia - toward the newer cultural and spiritual trends in America. This is an extreme form of generational conflict and culture lag and is exemplified by one case where an orthodox minority family attempted to deprogram their offspring, now of age, out of a mainstream American way of life. Another family attempted to deprogram a male member out of his faith in the Catholic Church. Yet another family had deprogrammers attempt to break their daughter's allegiance to one of our two major political parties.

What parent hasn't had some trepidations about the new developments in the society and what dangers they might contain for their offspring? But the vast majority handle these in a constructive fashion or both parent and offspring weather the fad or infatuation. Certainly they find some alternative to subjecting their son or daughter to the degradation of "deprogramming".

From the records, there are also hints that the parents did not realize beforehand what they were actually exposing their grown children to - that in their distraught state they had been successfully duped by the professional deprogrammers.

But what can a parent do if he finds himself in this situation besides hire a deprogrammer? Fortunately, many, many things, as the vast majority of relatively successful parents have demonstrated. First, one can stay in communication with the child as he grows and particularly when he goes away. One can listen, at least as much as lecture. One can guide and advise, don't force. The parent has given the child his life - let him or her have it. Realize that times change, and learn from the grown child's experiences - the parents might just find a new way of life, or at least some new and useful viewpoints for themselves in the bargain. And if there is a storm, one can weather it somehow, rather than call in those who will, with their brutal technologies, crush the grown child's very spirit.

- The End -

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IV/N

# CONSTITUTIONAL AND LEGAL DIMENSIONS OF DEPROGRAMMING

Jeremiah S. Gutman

The very notion that an adult can have any person restrict what ideas that adult will subscribe to or limit the manner in which that adult can worship or not worship whom or what she or he chooses is repugnant to the First Amendment. The deprogrammers, however, have no concern with distinctions of age or emancipation. Anyone of any age is, for a price, fair game. When such actions are taken or threatened by public officials, or in cooperation with such officials, the constitutional guarantees are beyond argument infringed upon.

Recently, a Texas father murdered his son because he disapproved of the marijuana-using lifestyle favored by the young man. If kidnaping, assault, battery, torture, threats, humiliation, and other uses of force are acceptable, as urged by deprogrammers, the Texas court was right in excusing the murdering father from penalty for engaging in the ultimate act of deprogramming.

The best case against the deprogrammers is made by the deprogrammers themselves. The documents collected by Professor Richardson for the Toronto International Conference are overwhelmingly convincing that deprogrammers are brutal and arrogant, dehumanized thought controllers who seek not to use but to abuse legal process for their personal and pecuniary profit in carrying out the dictatorial impulses of frustrated parents.

The issue of at what age and to what extent parents can force religious observance upon minors is not an easy one, but almost every deprogramming instance involves a fully emancipated victim whose parents, in classic psychopathic pattern, refuse to recognize maturity and independence. When such parents or other well-meaning despots hire criminals to enforce their wills, the processes of criminal law should be invoked. When a public official becomes engaged in such activity, the constitution and the civil rights laws become involved. For such activity to be directed against an adherent of a religion or philosophy which is disfavored by the government official is for the government to announce that there are certain religions to which adherence is permissible but that others cannot be recognized. The First Amendment prohibits the establishment of religion, and if certain religions or philosophical systems are to be approved for participation despite parental opposition, then those religions are being established by the government. If, simultaneously, other religious systems are to attract the opposition of the state or winking of state officials when parents and kidnapers interfere, then that portion of the First Amendment which prohibits interference with religious freedom is being violated.

Criminal acts by parents against children, whether those children are emancipated or not, cannot be tolerated, and such children are entitled to the protection of society against the criminal acts of their relatives. When government officials participate in such criminality, either directly or by failing to do their duty of enforcing laws against such activity, a thought control police has been created, and the seed of official censorship of religous adherence and practices has been planted. Such a seed cannot be permitted to germinate in our democratic and open society.

What has been going on in the attacks upon the various target religions is characteristic of the name calling which is typical of programs of denigration. That which we would destroy, we first label pejoratively: A religion becomes a cult; proselytizing becomes brainwashing; persuasion becomes propaganda; missionaries become subversive agents; retreats, monasteries, and convents become prisons; holy ritual becomes bizarre conduct; religious observance becomes aberrent behavior; devotion and meditation become psycopathic trances.

If, instead of speaking of the missionary attempting to bring enlightenment and to persuade adherents to truth, one talks of a subversive agent attempting to imprison minds and lead them away from truth, one has conditioned the audience for rejection and vilification. The First Amendment does not tolerate rejection of any speaker or any subject for any purpose. Few other than constitutional lawyers realize what an integrated and intricate bit of business the First Amendment is. All of its intricacies are involved in the deprogramming issue.

The first concept of the First Amendment is disestablishmentarianism. There can be no established religion, and for there to be some religion more disfavored than others inevitably establishes to some degree those which are favored. No degree of establishment is tolerable. Roman Catholicism, Episcopalianism, and Conservative Judaism are entitled to no greater respect or protection than Haitian Voodooism, Presbyterianism, or the ancient religions of India. The religious group which springs up tomorrow as the result of a vision received by one who might be called a psychopath by a board certified psychiatrist is as entitled to the full protection of the First Amendment as the most ancient rites of Islam. The deprogrammers would establish major religious groups of long standing on the American scene by discriminating against smaller groups and those newer to the American scene, even though they may predate American civilization by centuries.

The second element of the First Amendment forbids any law prohibiting the free exercise of religion. Interference with the right of an individual to worship a god or gods or to profess to the freedom of atheism is flatly prohibited to any extent. What could be a greater interference with the free exercise of religion than the physical kidnaping of a worshiper, followed by brutalization from which there is no release until there is renunciation of religious principles? The hagiography of many churches is filled with the stories of those who preferred tortured death to religious renunciation. For the government to condone or support the creation of martyrs is certainly inconsistent, not only with the First Amendment, but with the Eighth Amendment, which proscribes cruel and unusual punishments.

The next element embodied in the First Amendment is the prohibition of abridgment of freedoms of speech or press. The freedoms of speech and press include not only the rights to speak and publish but the rights to hear and read. A worshiper prevented from chanting her or his devotion or from exchanging religious thought by word, book or pamphlet is a victim of that very action which the First Amendment prohibits. The deprogrammers and their customers and allies, both in and out of government, are violators of these guarantees of the Constitution.

The penultimate First Amendment element is the right of the people peaceably to assemble. This means not only the right to demonstrate in the streets or to attend rallies on issues of social or political concern, but clearly includes the right to meet with coreligionists for support, comfort, and exchange of ideas and feelings. Each kidnap victim is deprived of her or his right peaceably to assemble with chosen companions.

The final idea expressed in the First Amendment is the right to petition the government for a redress of grievances. Even this right is denied by the deprogrammers and their confederates. When kidnap victims go to the police and seek arrest and prosecution of thier tormentors and assailants, they find themselves at best the object of ridicule and rejection and at worst arrested as material witnesses to their own alleged kidnapings, not by the persons they accuse, but by their coreligionists, with whom they wish to be and from whom they have in fact been kidnaped.

We have been instructed by the United States Supreme Court that all of the protections afforded by the Bill of Rights are not necessarily expressed but may be found within a penumbra cast by the words themselves. Nowhere in the Bill of Rights is there talk of privacy, and yet the courts have found the concept embodied within the core of protections afforded by the Bill of Rights because privacy is a feature of life most valued by civilized people and therefore most highly protected by the government of a civilized people. The right to believe as one wishes and not to be compelled to express adherence to a belief one does not hold is of the essence of human privacy and dignity. These are rights which the Constitution protects and which the Supreme Court has held cannot be infringed upon by or with the connivance of government. The deprogrammers, their customers, and their supporters would change all of this.

It is not only, however, the First and Eighth Amendments which the deprogrammers seek to destroy. They go after the Fourth as well. The right of the people to be secure in their persons certainly includes at least the right not to be forcibly abducted, deprived of friends and associates, denied food and sleep, denied decent hygiene, deprived of reading matter and human contacts. The persons of the deprogrammers' victims are not the only targets of the Fourth Amendment violations, because they are deprived of their papers and effects and subjected to outrageous, unjustified searches and seizures. The deprogrammers' manual recommends that the subject be stripped naked and humiliated and that her or his objects of religious worship be seized, defiled, and destroyed.

The deprogrammers don't stop with the Fourth Amendment, but go right on to the Fifth. A kidnap victim goes to the prosecutor to ask that her abductor be arrested and tried for kidnaping. Her abductor is not only not charged, although confessing the crime, but becomes a state witness against the victim's friends, accused of unlawfully imprisoning her by the heretofore undisclosed crime of brainwashing or mind control. The victim denies that any such thing happened, only to be met by the allegation that her denial of the event proves the efficacy of the control exercised over her mind. She is then placed in bail at an amount impossible to meet so that she can be available as a material witness to a crime she denies occurred. What has happened is that by connivance of the prosecutor she has been held, without indictment, without due process of law, and without the right to counsel for what the prosecutor has been told by the deprogrammers is the infamous crime of adherence to a religion of insufficient American antecedence to qualify for First Amendment protection. The prosecutor then announces that the material witness will be released if she will renounce her religion, her friends, and parrot accusations against those in the religion who have been preselected for discriminatory prosecution. Thus is she compelled by official misconduct to be a witness against herself, her religion, and her friends.

This brief survey is not intended as an exhaustive legal presentation, but it would nontheless be incomplete without reference to the civil rights laws, which provide that those who take action to deprive an individual of a right granted or guaranteed by federal law of the Constitution and who do so in the name of the state or under what Congress has called "color" of state law are responsible in damages and are subject to injunctive and other civil suits for their individual actions. At the risk of being accused of champetry and barratry, the author recommends that the deprogrammers and their employers, their associates, their assistants, the prosecutors, the police, and the state licensed investigators with whom they work be sued, sued, and sued again.

The enemy is strong, numerous, and rich. The tax laws have been abused by the creation of tax exempt organizations dedicated to violating the Constitution. The victims are relatively small in number and are almost without exception impecunious. It is we in the academic, theological, and professional worlds who must come to their defense.

"In Germany, the Nazis came for the Communists and I didn't speak up becuase I was not a Communist. Then they came for the Jews and I did not speak up because I was not a Jew. Then they came for the trade unionists and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics and I was a Protestant, so I didn't speak up. Then they came for me... by that time there was no one to speak up for anyone."

Pastor Martin Niemoller
Protestant Clergyman

# PART V

# Transcripts of Major Statements from New York American Civil Liberties Union Conference

# THE TRANSCRIPT OF MAJOR PRESENTATIONS AT ACLU CONFERENCE ON RELIGIOUS DEPROGRAMMING, FEBRUARY 5, 1977

My name is Areyeh Neier, I'm the Executive Director of the American Civil Liberties Union. I'm glad to see all of you here today. We are assembled because "deprogramming" has become an issue of some considerable significance. A very large number of people are affected and they are affected very vitally. Their freedom is at issue. Their right to believe is at issue. Parents are concerned about their children. People who are over the age of 21 are anxious to be able to live their lives as they choose without interference by others and without the power of the state used to enforce the concerns that their parents and others may have. The issues are complex. The issues may also lend themselves to a great deal of emotion. I would hope that much of the emotion will be absent from the discussions today. It wouldn't be entirely absent because these issues do concern people very deeply. But I hope that the discussions during the course of the day will edify us about what is taking place, will allow the people who are concerned about "deprogramming" to learn from each other, and to perhaps lead to some strategy or approaches that may be used to safeguard individual liberties.

This is not the first time in history that there have been a great many religious groups competing for the attention or the interest or the loyalty of young people. It has happened many times before. One generally thinks of 17th century England as perhaps the place where there was the greatest amount of religious ferment and the largest number of different groups seemed to emerge and claim loyalties. Seventeenth century England had the Ranters and the Seekers and the Levelers and the True Levelers and the Quakers and the Puritans and a great many others. Some of those groups survived. Some were forced to leave England because of the repression and they came to the United States; in particular the Puritans and the Quakers came to the U.S. seeking the freedom to practice their religion as they saw fit. The various groups that emerged in England in the 17th century were often regarded as insane by adherents of traditional religions. If we look back today on some of the chilliasts and milliarians of that period, they may seem insane to us. And yet out of that religious ferment, out of that religious fervor, a great many important legacies remain to us. When one thinks of Milton's Paradise Lost, it is inconceivable without the religious fervor of 17th century England, and the idea of what became the U.S. as a home of religious liberty is in a very large part due to ferment and fervor of 17th century England.

The program during the course of the day is going to include attorneys; it is going to include the victims of "deprogramming." Quite a number of people were invited to participate who themselves are engaged in "deprogramming," and for one reason or another each of them seems to have found that it is impossible for them to participate in today's meeting--I regret that. I wish there had been some people who had accepted our invitation, who are themselves engaged in "deprogramming."

We're going to begin this morning with a survey of what is going on. It is going to be presented by Dean Kelley, the director of the Department of Civil Liberties for the National Council of Churches, a position he has held since 1960. I have known Dean for most of that period. He is the person I look to above all others for intelligent thought and for information and analysis of major issues of religious liberties. Dean is a contributor to a number of periodicals and the author of a number of books, among them a book that is quite relevant to the subject of today's conference, a book entitled "Why Conservative Churches are Growing." He is also the chairman of the church-state committee of the Civil Liberties Union. And finally, although I do not address him as Reverend, he is an ordained clergyman of the Methodist Church.

DEAN KELLY--

Thank you Areyeh. I want to begin by expressing appreciation to the American Civil Liberties Union for sponsoring and calling this meeting to bring to greater public attention the concern that civil libertarians feel about the phenomenon of "deprogramming." I also want to make it clear that I am not trying to pontificate on what is happening. This is one person's impression of what is going on, and there are probably many contradicting views. I will try to reject some extremist accounts on both sides, and I hope that my moderation can interject some degree of reasonableness into our understanding.

The title is "Deprogramming--What's Going On here," and it is going to go on for some time but there is a finite end to it, it's only 21 pages. (Double-spaced)

In these later days the press is full of alarms about strange "cults." Whenever I use that word I'm using it in quotations. I feel it's a put-down, a pejorative term. Strange new "cults" which are supposedly sweeping all before them, catching unsuspecting young people in their coils, exploiting them for financial gain, buying up expensive real estate, setting up innocent-seeming front groups to attract the unwary, proselytizing under false pretenses in airports and shopping centers, working to dominate the nation and the world. First it was the Children of God, then it was Divine Light Mission of Maharaj-ji, then the International Society for Krishna Consciousness, referred to hereafter as Hare Krishna, and now the Unification Church of Sun Myung Moon, and there have been many other lesser cults along the way. Apprehensive parents whose offspring have joined these groups have tried to rescue them often by employing practitioners of a new profession, "deprogrammers."

The emergence of a new profession is a significant event in the world of occupations and is recorded by the progenitor himself, Ted Patrick, in an articulate evangelistic work entitled Let Our Children Go. He describes the steps by which he was pressed into service to help distressed parents regain their children from the cults, groups which he views as dangerous, subversive, and sinister. He attributes to them the ability to zap kids off the street and turn them into mindless zombies parroting the teachings of the cult, and doing this by means of brainwashing or psychological kidnapping or "programming." All he does is recapture them and "deprogram" them and bring them back to normal, enabling them to use their minds again to make free choices for themselves as long as they don't choose to go back to the cults. He is even quoted as saying the cults are all Communist devices to take over America and any tactics needed to stop them are justified. Though presently in jail in California for false imprisonment, Patrick has many followers and a number of apprentices.

There are networks of enthusiasts for deprogramming all over the country made up of former cult members and the parents and friends of present cult members. They circulate periodic newsletters many pages in length, telling how the battle goes in other parts of the country, generating letters to encourage cooperative prosecutors or to discourage critics of deprogramming. I have quite a sheaf of such letters for a not sufficiently favorable review of Ted Patrick's book that I wrote for Christianity Today. The theme of these newsletters seems almost to be, "be the first family on your block to stage a successful deprogramming." A private detective in Queens, Galen Kelly (no relation), abducted two followers of Hare Krishna in New York and later helped to transport one of them to MA under court order. "It's a living," he remarked on TV and indeed it is. Some of these entrepreneurs are charging $10,000-$14,000 plus expenses for deprogrammings even if ultimately unsuccessful and you don't get your money back, I gather. A tax exempt foundation has been set up in Tucson, AZ with Joe Alexander, a protege of Patrick's, and his wife as full-time resident deprogrammers, I understand, assisted by two lawyers and a psychologist.

Increasing use is made nowadays of law and the courts to obtain papers of guardianship, conservatorships, and writs of habeus corpus to deliver converts from the clutches of the cults. One of the necessary elements in any offenses or violations of individual rights when we consider civil liberty violations is the role of state action. If it is merely the role of private individuals against other private individuals it usually doesn't rise to the level of a civil liberties issue, and at first the element of state action in deprogramming was passive or covert at most: police refusing to intervene in deprogramming because it was a "family matter." Or occasionally, as Patrick relates in his book, quietly cooperating with the family, prosecutors declining to prosecute for admitted abductions and kidnappings, grand juries refusing to indict and petite juries to convict. But now state action in support of deprogramming has escalated. It is no longer passive but active; it is no longer covert but overt.

A judge in Oklahoma City, when a monk who had been abducted from an Old Catholic monastery was brought before him, gave the young man into the guardianship of his parents, whereupon he was promptly whisked off to Ohio for deprogramming with apparently the court's implicit blessing. If I have any facts wrong the young monk's attorney is present here in the second row, Mr. Lane, and he can correct me on them.

The Queens County, NY prosecutor, when Galen Kelly was apprehended for kidnapping Marylee Kreshower and Ed Shapiro out of the Hare Krishna Temple, brought Galen Kelly before the Grand Jury, which unlike many NYC grand juries seemed to be consumed with curiosity and wanted to know more about the religious group making the complaint. The prosecutor, who apparently believed in being prepared, produced two dozen witnesses or so from other states who had been waiting in the wings to tell all about the notorious Hare Krishna cult, with the result that the Grand Jury dropped the unworthy thought of indicting Galen Kelly and instead indicted the leader of Hare Krishna for unlawful imprisonment by means of "mind control." The proof of that is going to be one of the most interesting demonstrations when it comes to trial that we are likely to see, if it ever does come to trial. It has been postponed several times; I think they're still trying to get their evidence together.

With the handing up of that indictment, the prosecutor held the two victims of the kidnapping, Ed Shapiro and Marylee Kreshower, in custody as material witnesses and then released one of them to his parents for re-orientation at a mental institution in Amityville, L.I., but fortunately a couple of attorneys for the NY-ACLU got there in time and headed off that effort whereupon a court order was obtained by a judge in MA, Shapiro's home state,for examination of Shapiro at the McLean Institute in that state. The Queens court obligingly released Ed Shapiro to the MA court whence he was conveyed by Galen Kelly without carefully going through CT where no court order was in effect. The MacLean Institute examined him for several days and reported to the court that there was no mental impairment and no reason why he needed a guardian to handle his affairs. Despite the testimony the psychiatrist from the MIT, John Clark, who was introduced by the parents to oppose release on the grounds that Shapiro had been able to hoodwink the examiners at the highly respected MacLean Institute because he had not been subjected to "stress interviewing," an apparent euphemism for deprogramming, nevertheless the court released Shapiro and he is now living in Boston Hare Krishna temple.

Legislatures in several states now are being asked to enact or expand laws permitting conservatorship or guardianships to be granted by court order in case of persons of whatever age who are not able to manage their own affairs or able to protect themselves from "artful and designing persons." The quotation is from a bill recommended by a special committee by the VT legislature. Thus a parent, relative, or "friend" could go into court and obtain an order assigning custody of an adult whose religious convictions or behavior was suspect for purposes of straightening that person out and returning him or her to "normal." Membership in an esoteric cult would be prima facie evidence of the need for such an order or even that may not be necessary. Deprogramming has been attempted after all although not under a court order on persons belonging to long established religious bodies, such as the Roman Catholic Church, the Old Catholic Church, and others, to persons belonging to a political group such as the Socialist Labor Party, and to persons not belonging to any religious group such as two girls in Denver who Patrick was hired to bring back to the strict tutelage of their Greek Orthodox family. So who is safe? If someone doesn't like the way you talk or act or with whom you associate, he or she can presumably hire a member of this adventurous new profession and go after you and grab you by force and take you off to a secluded place and work you over until you consent to act or talk or believe in a more acceptable way or to associate with more acceptable people.

The means used to do this are not gentle, though they apparently do not yet include the use of drugs or deliberate protraction of pain, though some cuffing or shoving around or physical restraint does take place. Let me read you an excerpt from Ted Patrick's book in which he describes his own actions in a deprogramming: (This mentions Ed Shapiro, though before his case went before the courts).

> We hurried downstairs to the examining room where Dr. Shapiro conducted his practice, and there was Ed, a tall thin boy, his head shaven, still wearing his robes and his beads, chanting and screaming.
>
> "Get me a pair of scissors," I said.
>
> "Scissors? What for?"
>
> "First thing we're going to do is cut that knot of hair off his head."
>
> Ed came to attention. "What? Who are you? What right do you have to go cutting my hair? I have a right to wear this. It's part of my religion. I'm a legal adult. I'm twenty years old."
>
> "Shut up and sit down," I told him. "Just shut your mouth and listen."
>
> "I won't listen. I don't have to listen. I want to leave!"
>
> "Well, you're not going to leave. Where's those scissors?"
>
> Four of his relatives held him down and I cut off the tuft of hair they all wear on the back of their heads and I removed the beads from around his neck. As soon as we let him up, he started chanting again at the top of his voice, "Hare Krishna, Hare Krishna, Hare Hare, Hare . . ." Then he saw my tape recorder on a table, seized it, and smashed it to bits on the floor. Then he made a dash for the door, but was intercepted by the others in the adjoining game room.

> In the game room Dr. Shapiro had a lot of lovely and expensive art objects and souvenirs he'd collected over the years and Ed began smashing them, one by one, just ripping the place apart, chanting all the while. I hadn't seen such violent energy since Wes Lockwood. I figured the treatment ought to be the same as it was for Wes, so I took him by the arms and flung him into a corner up against the wall, and I said, "All right, you hatchet-head son of a bitch, you move out of there and I'll knock your goddamned head off."
>
> But he wriggled out of my grasp and ran across the room, screaming, "Get the hell out of this house! Don't touch me!"
>
> At this, Ed Painter got furious and cocked his arm as if to lay Ed out cold. I managed to push him out of the way just in time. "Easy, Ed. Never mind. Just cool it."
>
> Then I picked Ed up by the front of his robes and marched him backwards across the room, slamming him bodily against the wall. "You listen to me! You so much as wiggle your toes again, I'm gonna put my fist down your throat!" His eyes got bigger and bigger with fear. He sat down abruptly. I had a picture of Prabhupada and I tore it up in front of him and said, "There's the no good son of a bitch you worship. And you call him God!" The usual line of approach.
>
> Inside of an hour, he was out of it. The Krishnas are easy. I think the reason they're easy is that they don't really study anything like some of the other sects do. They're simply into self-hypnosis. They are programmed to chanting and their beads and once you prevent them from doing that, it's a snap to make them see how they've been deceived.[1]

Despite his self-assurance, Ed Shapiro returned to Hare Krishna and is still living in the Boston temple, despite the recent efforts of Galen Kelly, Michael Schwed and Dr. Clark.

Sometimes it is not physical force but emotional pressure. With parents weeping and berating their offspring, accusing them of ingratitude and lack of love, one young woman rescued by her family from the Tony and Susan Alamo Christian Foundation was separated from her baby and was told she would never see it again if she didn't break her attachment to the Alamos. Prolonged haranguing by successive shifts of deprogrammers ridiculing the person's religion, combined with food and sleep deprivation, produces mental and emotional fatigue and often eventual capitulation or seeming capitulation: many victims have feigned deconversion and normality in order to turn off the pressure, then days or weeks or months later they return to the religious group and this reversion is viewed by the deprogrammers as being ungratefully perfidious, "after all we've done for you, you go back to them." To prevent this, persons who have been deprogrammed are often kept under careful watch for six months or more and are called "floating" in the trade, so that the cult cannot zap them back in again--something that is said to be possible by the merest contact with a cult member. They have only to crook their little finger at you and you are zapped back in again.

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[1] Ted Patrick, Let Our Children Go! with Tom Dulack. (New York, E.P.Dutton, 1976). pp. 188-189.

The tactics are set forth not only in Patrick's book but also in a chilling little manual produced by a British group, which is on page 53 of this volume. In particular I would like to call your attention to some helpful suggestions for reducing the emotional defenses of the victims.

> Food Termination
>
> Throughout this phase, the subject is given no food and the only fluid allowed is water. As the Deprog usually only lasts a few days, there is no danger of the subject suffering too seriously from a medical point of view. However, should it continue for a course of weeks, small quantities of food should be given to the subject, where possible as a reward for making progress. The subject should be informed that food will be forthcoming as soon as his resistance is broken down.
>
> Sleep Withdrawal
>
> The subject is allowed no sleep during the Deprog. When the subject falls asleep, he should be immediately awakened. There are several methods for ensuring that the subject stays awake. Some of these are physical discipline, rubbing subject down with ice-cubes, packing ice-cubes under

subject's armpits and on the nape of the neck, making the subject stand upright without support so that when he falls asleep he drops to the ground waking himself up again or throwing the subject into the air and letting him fall to the ground. The main objective is to ensure that the subject gets no sleep and it is left to the Technician and his Asst/s to achieve this.

### Shame-inducement Through Nudity

At some stage in the Deprog this technique may be used. The subject is stripped with the assistance of the Asst/s. Most subjects are very body conscious and having to stand naked in front of their opponents causes a person to become a temporary introvert. The Asst/s must also take advantage of this weakness to bring home forcefully to the subject even the smallest flaw in his physical make-up.

It should be noted that the subject must be accompanied when making any visit to the toilet. Apart from this, by the way, no other hygiene is allowed.

### Physical Correction

This is a very sensitive area heavily associated, in the public's mind, with punishment. Great difficulty can be predicted for any attempt to point out the wide gap between the two for the benefit of parents or authorities. The usual outcome of such attempts will be greater misunderstanding and emotional upset together with a lessening of respect for the Technician and the subject of Deprogramming itself.

For these reasons we advocate a firm policy of no public discussion. If a statement has to be made we advise that the response should be an emphatic denial that physical methods of this nature are ever employed or, indeed, that they have even been contemplated. Within the profession, however, we all know that from time to time it will be found necessary to use physical correction on a subject of either sex. Of course, we also know how difficult it can be for a Technician to bring himself to do it, but do it he must, and it is a mark of his disciplined approach that he is able to apply it in a clinical fashion without lapsing into the use of brutal excesses.

It goes without saying that in keeping with the above approach any physical correction should be administered with as little bruising as possible and the avoidance of fractures or internal injuries.

These methods which are patently illegal are justified by the claim that they are necessary to prevent a worse evil: the capture by mind control of innocent idealistic young people by these pernicious cults. This defense was used by Ted Patrick when he was brought to trial here in NYC for kidnapping Dan Voll from the New Testament Missionary Fellowship. And this defense worked for him. I testified as an expert witness on that occasion with such a persuasive effect that Ted Patrick was immediately acquitted. This kind of defense has a remarkable effect on putting the religious group on trial instead of the deprogrammers. They may, to the lay eye, be guilty of abduction and forcible kidnapping and unlawful imprisonment, but if they can claim they did it to prevent a fate worse than that, then the religious group becomes the defendants and has then to justify their existence and their methods and their beliefs--an incredible development in American jurisprudence.

A picture of this supposed worse evil is supplied in a curious report issued by the charity frauds bureau of the state of New York to its administrative attorney general, Louis Lefkowitz, purporting to describe the relations of the Children of God in New York State, and six characteristics of the membership in that group were said to be:

> "1. A sudden unexplained decision by a new convert to drop out of school;
>
> 2. An initial refusal to leave the COG commune by recent convert based on fear;
>
> 3. A complete personality change resulting in a bitter hatred of parents;
>
> 4. An unexplainable and uncontrollable desire of a convert to return to the COG commune, despite vicious brutalization while there;
>
> 5. An uncharacteristic and self-destructive decision to transfer all personal assets and those of parents to be contributed to the COG;
>
> 6. The failure of converts to receive moneys requested from and forwarded from their parents."

Parents describe their offspring when members of such a cult as acting like zombies although they may not seem so to others. Allegations are made that the cults are mere rackets, designed to exploit young people for the financial agrandizement of cult leaders, visions are conjured up of adolescents enslaved to an alien master, mind bound to an endless round of mindless and abject servitude, obliterating from their lives the bright promise of upwardly mobile business and professional careers; (you should have heard my mother when I decided to go into the ministry, that was traumatic enough, she had envisioned for me a bright future, someday maybe even an animator for Walt Disney's studios and she felt I had been snatched away from that bright future for the church). What is going on here, in the phenomena I have attempted to describe? How do we understand a strange phenomena? How do we answer that question, what is going on here?

When trying to explain seemingly strange phenomena, science progressed by using the famous razor of William of Occam, don't multiply your hypotheses beyond necessity. That is a simple explanation will do; you don't need a complicated one, resorting to mystical or magical explanations like brainwashing or mind control if the phenomena can be adequately accounted for without them. Most, if not all, of the behavior described above can in my view be understood as characteristic of the new high demand religious movements and will seem bizarre and mystifying only to those largely innocent of any knowledge of church history or of human history in general. That seems the case of too many people today, they don't seem to realize that what we are seeing in these groups is not something new but something old. And it is sometimes called conversion.

Thirty or forty years ago, similar anxieties were stirred up by Jehovah's Witnesses and their aggressive proselytizing. Before that it was the Mormons who were widely feared and despised in the 19th century and were driven from place to place by the militia. The early Quakers were detested and persecuted for their persistent efforts to persuade others to their beliefs and by their criticisms of the steeple houses of other persuasions. Early followers of the Wesleyan movement were derided and denounced by the Anglican establishment church of England for their fanatical enthusiasm. Such intense and zealous movements are very frightening to the adherents to more casual and conventional and circumspect faiths. These movements deny families, split communities, create tension, friction, and turmoil, they are aggressive and abrasive, unheeding of any proposition but the true faith.

The idea that families are or should be impervious to this kind of dissension finds little basis in history. Alas, somewhere I seem to recall the words, "do not think that I have come to bring peace on earth, I have come not to bring peace but a sword, for I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's foes will be those of his own household. He who loves father or mother more than me, he is not worthy of me, and he who loves son or daughter more than me, he is not worthy of me, and he who does not take up his cross and follow me, he is not worthy of me." Those words from the New Testament do not fall so graciously upon the ear, people seem to have difficulty remembering them, but they're there. There is no truer description of the perils and troubles besetting conversion, the experience of being caught up in a new faith.

A fellow by the name of Giovanni Bonadon lived in the 12th century; his father was a successful businessman in Italy. When he sold cloth from his father's warehouse to rebuild a ruined church, his father was irate and took him to the bishop to disinherit him, whereupon Giovanni removed all his clothes and returned them to his father and then put on a monk's cloak and then went on to pursue his religious convictions and to become St. Francis of Assisi. And just think, he could have become a good businessman.

*Time* magazine recalls some other historic antecedents. St. Clare's family tried to retrieve her bodily from St. Francis of Assisi and his band of pious mendicants. Legend has it that St. Thomas Aquinas' family locked him up alone with a whore to dissuade him from joining the Dominican order.

Now I don't wish to seem to disregard the anguish of parents. Conversion of their children to an alien faith is a terribly devastating experience to parents who see in it a repudiation of all they stand for, and I feel the same way. Dereliction and dissipation and failure and indolence they can forgive in their offspring more readily than such a defection from the family faith. Children who have left the family faith are considered dead in some faith groups. The actual death of the children might be easier to accept, as one mother is to have said of her daughter who had joined a cult, "I'd rather see her dead."

Such anguish is heightened when the cults are portrayed as rackets or as monstrous hoaxes or alien political cabals, trojan horses trying to subvert American society. Now these kinds of projections do not necessarily help us to understand what is going on here. To offer an economic explanation or a political explanation of an ostensibly religious phenomenon is not a simpler explanation, it introduces factors and forces extraneous to the religious enterprise which distorts the situation unless religious explanations prove inadequate. To some people it may seem simpler to attribute ulterior economic or political motives to Mr. Moon or some other self-selected messiahs, but it is simpler only if economic or political motives or forces are stronger than religious ones. For some people they are, but in these intense high demand religious movements that is not necessarily the case, as history has shown. Religious groups can generate far greater human effort, devotion, determination, zeal, discipline, and sacrifice than any economic or political movements, and when these latter approach them in these respects we say they are becoming almost religious in their intensity. Read

Eric Hoffer's The True Believers or my book Why Conservative Churches are Growing. (Harper and Row, 1972)

On the other hand (I'm ruling out one kind of explanation on one side and now I want to rule out some on the other), it is not necessary to blame the phenomena of adolescent conversions on the inadequacies of parents (Lord knows we parents are inadequate enough in many ways). And emancipation is stormy enough without religious complications. Fleeing from over-possessive parents may play a part in the motivation of some young people, but it is not a necessary part of the explanation of what is going on here, which is relatively simple and straightforward.

This is it, my suggestion of what is going on here. Human beings have an unquenchable need to make sense of their life experience in the largest conceptual framework they can conceive. And this need is especially acute in adolescence when the emerging adult must find his or her own explanation that makes sense to her or him. And the received family faith doesn't always do that, at least not without some exploring, comparing, and testing to which we owe much of the expansion and modification of the religious traditions of the world. Kids have to go through a period of rejecting what they heard from their parents and maybe rediscovering it later; but it has to go through the refiner's fire before it becomes theirs rather than someone else's.

Now without some effective anchorage in a system of ultimate meaning, human beings are susceptible to despair, rage, bitterness, anxiety, anomie, and are prone to the maladies of meaninglessness that are increasingly prevalent in our society; escapism and addictions and various forms of mental illness, crime, and suicide. Peter Berger in his book The Sacred Canopy paints a chilling picture of the aching void of meaninglessness, and the need to fill that void is an important force in human history. It is as powerful a force as human beings experience, it is not a weak explanation. The hunger for religion is not something that is easy to ignore. Let me mention Andrew Greeley's book Unsecular Man, The Persistence of Religion in which he makes the same point, that human beings are incurably religious.

A common misconception is that this ultimate meaning that people hunger for is mere acceptance of a set of philosophical concepts or assent to a series of intellectual propositions, far from that. It is not the content of a creed that makes it persuasive, convincing, and motivating, I'm convinced, but the cost, the demand, the seriousness with which it is held and followed and promulgated by a believing community of adherents. All great systems of ultimate meaning, religions, begin as these intense high demand movements that claim all the time, energy and thoughts of believers. All of it. They have characteristically believed that they have the truth, all the truth, and all other religions had none or were essentially false. They have required rigid disciplines and unquestioning obedience of the faithful and have tried to shield them from the insidious temptations of the world, particularly those most likely to draw the new convert back into old depraved ways, i.e. shield them from their family and former friends. They have formed for their own protection, a close knit mutual upbearing phalanx of the faithful, devoted to selflessly proclaiming the truth they had found to all who will listen, begging alms for their subsistence and for the further propagation of the truth.

The average person encounters this pattern of human behavior infrequently because new movements are relatively small and soon either disappear or become large and relaxed and respectable. Because as I say the average person encounters this pattern of human behavior infrequently, it is sometimes thought to be bizarre, extreme, fanatical, unnatural. Yet it is normal and characteristic of religious movements at their inception. It is also terribly frightening and disturbing because it is so much more vigorous and intense than the relatively placid and pedestrian mode of most other human behavior and because it is not always rational or logical or tolerant or permissive or circumspect or wishy-washy as our accustomed modes of thinking and speaking and acting so often are. Yet without these abrasive, driving movements, the great systems of ultimate meaning, the religions of this earth, would not have come into being and would not continue to sustain their resilience and resolution by the residual flickering of their former fanatical intensity.

People who expect new religious movements to be bland diffusions of vague amiabilities and good intentions are naturally not able to recognize what's going on in the groups we've described because they aren't that, and most religion isn't that at its essence. Yet precisely because such groups believe religion is serious business, it matters for one's eternal salvation what one believes and does in this life. They have this elemental quality that is disconcerting, perplexing, and frightening. Yet they are the very groups which perform an essential function in life of bringing ultimate meaning to the people who need it most often: the proletariat, the poor, the oppressed, whom the very respectable middle class religions don't reach. They are precisely the ones that need, deserve and test the protections of religious liberties protected by the 1st Amendment. If religious liberty applies to the people who wouldn't be doing anything different than they are doing if they didn't have it, it can't mean much, can it?

Now I have 12 brief points to make to fill in some of the chinks and I thank you for your patience. First, to call such groups "cults" is a pejorative term used to put them down without recognition of a constructive function they may be serving for their present and future adherents, and if they're not serving it, they'll eventually die out anyway without our having to persecute them. If anything, persecuting them helps to perpetuate them because it increases the cost of adherence.

Second, there is a high degree of normal turnover of the membership in these groups without the intervention of deprogrammers; in fact, there would be a higher degree of turnover than there is if they didn't feel threatened into greater solidarity by this deprogramming activity. Now neither these groups nor the deprogrammers like to admit this natural leakage because it suggests doubts as to the effectiveness of the group on the one hand and of the need for deprogrammers to get people out on the other.

Third, in addition to and part of the religious dynamic at work is in my view the most powerful reagent in human affairs, "concentrated personal attention." Adolescents who have been rather ignored by their families and peers suddenly find themselves the center of attention by an attractive group of young people who spend hours working and talking with them to bring them into the loving circle of that group. I don't use that word "loving" ironically, and I don't mean by love either something that is simply sweetness and light; there's a lot of love felt and expressed toward potential and actual converts that become part of close-knot in-group which it is then very hard for them to leave. The tide of love makes it a very uphill business to leave the group and the "captivity," if it is such, is not a pit with perpendicular walls in which the adherent is caught but at most a sloping declivity or depression. Leaving it is indeed uphill work but not impossible. This flow of love and concern increases towards a member who is having doubts or is in danger of backsliding or a defection. He or she is then shielded even more assiduously from pernicious outside influences that might tempt him or her back into the world. And it's interesting to note that the antidote to this activity is an equal and opposite dose of concentrated protracted personal attention called deprogramming. People sometimes fail to realize what a powerful force that is in human relationships.

Fourth, brainwashing or mind-control remains a highly suppositious and elaborate sort of explanation for behavior that seems much easier to explain without it. Is it possible that these are a new set of terms used to discredit anti-social behavior of which society does not approve and thereby to make of its perpetrators, persons whose rights and intentions should be considered invalid by society? Is it a set of social discount formulas like witchcraft and some of the diagnostic categories of psychiatry? Is there such a thing as brainwashing or is it a term we use to justify "my son or daughter would not have joined such a hairbrain cult out of his own free choice" so some mystical or magical force or mechanism must be to blame to keep us from having to think the unthinkable, namely that a free choice has been made, that a choice of another faith, another way of life. Look on page 182 for a brief paragraph from Dr. Thomas Szasz.

> What is brainwashing? Are there, as the term implies, two kinds of brains: washed and unwashed? How do we know which is which? Actually, it is all quite simple. Like many dramatic terms, brainwashing is a metaphor. A person can no more wash another's brain with coercion or conversation than he can make him bleed with a cutting remark. If there is no such thing as brainwashing, what does this metaphor stand for? It stands for one of the most universal human experiences and events, namely, for one person influencing another. However, we do not call all types of personal or psychological influences "brainwashing." We reserve this term for influences of which we disapprove.

Fifth, what is a really free choice anyway; what is voluntary? Psychologists have not agreed among themselves nor theologians so how can we? Some would like to have the religious groups explain more honestly to potential converts in advance what they are getting into. By which is meant what outsiders conceive they are getting into. The group probably explains in glowing terms what the faithful believes the converts are getting into: salvation, mutual love and help and trust, service to the truth, by which is not necessarily meant the empirical as discerned by outsiders, though of course they will be cautioned in many cases. This wonderful feature, this road to salvation will be mixed with a lot of struggle and sacrifice, suffering and persecution. But that prospect has never discouraged converts, indeed it increases the cost which strengthens the persuasiveness of the faith. And in what other relationships of life are we told in advance what we're getting into? Who knows what the future will bring in a marriage, in a new job, buying a new home? Why should religious groups alone have to spell out all the possible unpleasant consequences of adherence in advance in order to frighten off converts. Nevertheless, some of them do. And it only makes conversion seem more attractive at least to those who are most likely to become the most faithful adherents.

Sixth. Should there be a cooling off period before conversion? Some religious groups would feel that letting the convert cool off just when he's about to make the most important decision in his life is just like giving the devil an extra inning to try to get his soul back. For in the life and death struggle for the convert's soul one doesn't give sporting chances to the enemy. That's one way to look at it. Other religious groups would want to have potential converts be sure of their decision before entering, and force them to take time to think it over. I'm told that Hare Krishna will not admit minors without written parental consent. And I would think that such a policy would commend itself to all religious groups to avoid for their own sake even the appearance of baby snatching. But after a person reaches his or her majority, on what grounds can parents or others claim to make religious or other decisions for him or her?

Seventh. Young people whose parents try to dissuade from their new religious commitments, these young people face a difficult dilemma. How should they respond? Not wanting to argue with or to hurt their parents nor to compromise their own religious beliefs, they often just clam up and wait for the storm to subside, and then they're described as acting like zombies.

Eighth. Deprogrammers claim to restore the free use of young person's reason so that he or she can choose freely for herself or himself, that is, choose any course except to follow the religious commitments that led to the deprogramming. Now reason and free choice are great goods of high cost in human history, but they are not the only nor highest goods in human experience. Indeed, they have led to or at least not prevented much conflict, suffering, and evil. The meaning of true liberty, especially religious liberty, is that persons must be free to subject their reason to the demands of the faith if they want to do so, however bizarre and unreasonable that faith might seem to others. And then to live out the alternative understandings of the good life which they derive from that faith other than the accepted, conventional, modern mass society's mode of behavior if they want to do so, as long as they don't harm others or impair their rights. Now that seems perfectly intelligible to some people when claimed by homosexuals, for instance, but not when claimed by a group of persons who want to pursue an unconventional religious mode of life. Doesn't civil liberties work for both? When pleas to return to the exercise of the right of free choice and sweet reason are accompanied by denunciations of a person's religion and appeals to sensual gratification and self-indulgence, they seem a little less pure and exalted than they might otherwise.

Ninth. This view isn't intended as a defense of or a justification for any of the target groups that have been mentioned. I hold no brief for the Unification Church or the Hare Krishna or the Divine Light Mission or any particular group. In fact, the faith and order commission of the National Council of Churches has criticized the claim of the Unification Church to be Christian. A criticism with which I concur. One can criticize and reject the content of one of these or any faith groups while still defending their right to exist, to preach their views, to seek converts, and to try to retain their adherents as long as they do not use force, coercion, or duress. I have no quarrel with energetic efforts to persuade or dissuade, to convert or unconvert so long as they are voluntary and no one is physically held captive.

Tenth. Some of these religious groups have been charged with using force or coercion themselves to gain and retain converts. If that is true, it's just as illegal as deprogramming and should be punished in a court of law, where evidence is required to prove criminal conduct, because until proof is produced, these charges remain mere allegations; and the weight of evidence seems to run the other way against those who have admitted using force in the physical abduction of cult members. Again I suggest that the religious groups for their own sakes should want to bend over backwards to avoid even the appearance of taking unfair advantage of young people, of misrepresentation to them and to the public of what they're about, and of economic exploitation of rank and file members for the aggrandizement of the leadership. What I suggest is not the responsibility of government to compel groups to do these things; part of religious liberty is the right to make what might seem to others to be foolish choices, to be hoodwinked, to be exploited if you will, for the sake of what seems to a person at the time to be the service of truth. It may not look like it to others, but the purpose and meaning of religious liberty is that others are not to make that decision. Now this is no justification of illegal activities by such groups. If they are fronts for foreign governments, whatever that is, then let them be investigated for that and let it be demonstrated. If they are using their tax exemption for illegal or non-religious purposes, let that be demonstrated and the exemption revoked. But mere disputes about religious truths, about differences of religious practices such as diet or prayer or study or alms gathering are not matters, thank God, on which the government is empowered to interfere.

Eleventh. The views I have expressed are not necessarily those of the National Council of Churches except as they coincide with the resolution against deprogramming adopted by group's governing board in 1974, a copy of which is in the material before you on page 185.

Twelvth. In that resolution it expresses some deep concern for the anguish of parents who feel that their children have been taken from them. That feeling may not be the only possible response to the situation. There may be other ways that they could feel about it, and that feeling, when strong,has certainly been played upon and exacerbated to hysterical levels by the deprogrammers who benefit from it.

And last, let us not forget that the anguish of parents is not the only anguish involved. Let us give equal consideration to the feelings and to the rights of young people who go about in daily dread of being physically seized and subjected to protracted spiritual gang rape until they yield their most cherished religious commitments. That's the element that makes deprogramming in my view the most serious violation of religious liberty in this country in this generation. And that is why it must clearly be seen to be illegal and should be prosecuted as any other kidnapping would be.

Areyeh Neier: Now I wish to introduce Jeremiah Gutman. Mr. Gutman is the one person who we are going to call upon to make a speech this afternoon, the rest of the people are going to participate in general discussions. Mr. Gutman is an attorney, a member of the board of directors of the New York Civil Liberties Union and chairman of the privacy committee of the American Civil Liberties Union. I have known him for a good many years. I don't know any attorney anywhere in the country who is as prodigious a litigator on behalf of civil liberties as Jeremiah Gutman. He has been involved centrally in every major civil liberties issue in the 12 or 14 years that I have known him and longer than that. I sometimes think that if I didn't know better, I would assume that Jeremiah Gutman was like the senior Alexander Dumas who in order to produce as many novels as he did would be necessary to hire a large number of writers all of whom functioned under his name, as best I can tell there is only one Jeremiah Gutman; he, by himself, is responsible for the vast amount of civil liberties litigation that he has undertaken over the years. Mr. Gutman will talk to us about the legal and constitutional issues at stake in this discussion of deprogramming.

Jeremiah Gutman: Thank you Areyeh, no comment. Though one of my alter egos is here in the person of Gene Hartly, I often sign his work. I'm going to speak, I hope relatively shortly, so that everyone can have a chance to say something on what I regard as one of the most important civil liberties issues of the present day. I'm going to try to speak dispassionately, though I doubt if I can manage it, because it is a subject upon which I feel passionately. I am also going to speak non-legalistic terms, though I will be speaking about the law since I recognize that most of us here today are not lawyers.

Let me start by making a few observations, basic constitutional law and civil liberties concepts. Civil liberties include constitutional rights but they are broader than constitutional rights. If the constitution doesn't go far enough, then maybe there ought to be some laws and maybe the courts ought to push laws in the constitution to protect the civil liberties and the civil rights which the constitution does not on its face include. The reason the constitution has been able to survive is because it has that kind of flexibility in it. Now, as members of most religious organizations, civil libertarians have their dogma. The basic dogma that I want to speak about today is contained in the first amendment to the constitution.

Many people when they hear about the first amendment, hear about it and think about it from their own point of view. Journalists think the first amendment means freedom of the press, people in religion think it means freedom of religion, and they're both right. It is those things and many more things. And almost every aspect of the first amendment, no I take it back, every aspect of the first amentment is involved in the issues that we are dealing with here today. The first amendment is only one sentence long and I'm going to take the liberty of reading it in part as I go along.

It says Congress shall make no law respecting the establishment of religion. Now the 14th amendment said everything the first amendment says about the federal government is also binding to states, counties, municipalities, and all the parts of the states. So we say that the first amentment requires the rule that it requires of every branch of every government in the United States. Now since no branch of any government shall make any law respecting the establishment of religion, we can't have an official religion such as there is, for instance, in Great Britain. You can't have one religion preferred over another. You can't make it proper or lawful to kidnap Old Catholic monks and provide protection against kidnapping to Roman Catholic monks. As Mr. Lane's client found out to his dismay, that isn't the way the law is being applied. It was only the Old Catholic monk who was kidnapped, subjected to deprogramming, and abused. So that if we prefer by official conduct or by official intention or blinking of eyes, any one religion over any other, we are establishing the preferred. That's not allowed. Footnote, the 14th amendment says something about the states being called to give equal protection of the laws. To prefer one religion over another, aside from violating the establishment clause, denies equal protection of the laws to the religion given the less preferred treatment.

The first amendment goes on; it says that there can be no law prohibiting the free exercise of religion. To prohibit any individual from joining a church, engaging in religious practices which that individual chooses constitutes a violation of that very fundamental right. Remember that this is the first provision of our bill of rights. This nation is founded by people who were fleeing from establishment of religion and from limitation upon the free exercise of religion. That is what we are supposed to be about to start with; if we restrict or limit the way people choose to worship or not worship we are violating the basic principle upon which this very nation was formed.

The first amendment goes on: it says that there can be no law abridging the freedom of speech or the press. If I am restricted from attempting to persuade you, that my ideas are correct and that you are in error and that you ought to join with me in believing as I do, if there is any restriction upon my ability to do that, my right of free speech is being interfered with. The right of free speech has its correlative constitutional right, your right to listen, to hear, and if I'm shut up then your right to hear me is equally abridged. So we are both offended. When a state indicts an individual and a church corporation for persuading people to join and to remain with it as has happened in the state of New York in the case in which I am involved personally, then the state is lending its power to the violation of the constitutional rights of free speech, to go out and convince people, your right to hear, your right to learn, your right to form an opinion. If I believe that I have a mission from God to recruit you to my concept of God, or if I believe that I have a mission from the Devil to convert you to satanic worship, or I believe that it is philosophically incumbent upon me to convert you to my atheism, if I'm prevented from doing so or I am threatened with punishment for having done so by any kind of governmental action or fault, direct or indirect, then my constitutional right is being interfered with. The first amendment is at issue in each and every one of the particulars I've mentioned: establishment, exercise, speech, and of course press because I may go out and hand you a pamphlet to try to convince you. I have to be free to do that. I must be permitted in all reasonable places as long as I don't block traffic to hand out the pamphlet and to convince you that you are to give me a buck for the pamphlet.

Now the first amendment goes on to say that there can be no law abridging the right of the people peaceably to assemble. When an individual is by force snatched from a religious congregation, the right of that individual and of all the people with whom that individual had been up until that moment been free to assemble, the rights of all have been abridged, and if the government participates by sending cops to enforce it, or sends the cops away so that other people can do it, or refuses to prosecute the admitted perpetrator of the kidnapping and instead invites and prosecutes the members of the peaceable assembly, then the state is acting in violation of every one of these elements of the first amendment that I have spoken of.

The last element of the first amendment is the right of the people to petition the government for a redress of grievances, and when a person comes to the prosecutor and says, I have been kidnapped by a Galen Kelly and I want him arrested and indicted, and that petition for redress is rejected and the complainant is arrested instead because she is allegedly the victim of a crime by someone else, a crime that she denies ever happened in the first place, then her right to redress from the government or her grievance against being kidnapped is denied her. So that every single element of the first amendment is involved in the deprogramming and every single one of them in involved in every single case where law or the power of the government is involved.

Now, it is the power of government that I talk about because the concept of law is that the constitution doesn't bind you, it only binds government. You can attempt to violate my constitutional rights without violating the constitution, but the government or anyone speaking by or on behalf or under the color of the authority of law of the government can't.

And then we come into the next part, because in the time of the civil war the congress passed the civil rights laws and they were designed to protect the people against those who, acting under color of law, attempted to interfere with constitutional rights. So that when we find a momma of an adult, prevailing upon a cop or a district attorney to cooperate with her in depriving her son or daughter of the constitutional rights guaranteed by the first amendment, then we will have, in addition to violations of the constitution by the cops and the prosecutor, we may have violations of the civil rights law by the momma, and if the momma hires

Ted Patrick or Galen Kelly or Michael Trauscht or Joe Alexander or some of those people to cooperate with her in conspiring to set in motion the events to deprive the child of the right of worship, then we have a violation of another law which congress passed at the time of the civil war, and that is the conspiracy civil rights statute. That says that if two or more individuals get together in order to deprive someone of the rights guaranteed by federal law and the constitution, then those people are libel in a law suit. Libel in a law suit means not only collecting bucks, which may not mean anything because these deprogrammers have lots of bucks, what it means perhaps more significantly is the kind of relief we call equitable, that is we can get an injunction against proceeding with future activities to interfere with these constitutional rights, and then if you can get an injunction, then you may be able to put someone in jail for contempt if these forbidden acts continue. Therein lies the area where we ought to be exploring possibilities. Now when the legal process is abused as it is, in my judgment, when conservatorships are employed to deprive people of their constitutional rights, we have state action because the court of course is a part of the state. People have asked me several times to comment on what is conservatorship and whether it is available everywhere, so I'll say just a few words about that.

Conservatorship is a fancy word the use of which varies from state to state. Some states use the word conservatorships, some states use the word guardianships, some states use the term ward or committee or such terms. The idea is that the ward, the subject of conservatorship, the committeeship, and so on is incompetent to handle his or her own affairs, and the state in its wisdom imposes the burden of taking care of this person and property of this incompetent upon some well-meaning person, usually a momma or a daddy. Now we tend to think of wards as infants, but the kind of conservatorships we're talking about here are placed over adults. Bad as it is that conservatorships, wardships, committeeships are being imposed on adults in order to prevent them from exercising their religious rights, they're being imposed without notice. That means, daddy runs into court with a handy do-it-yourself Trauscht kit which you can find. (Now we've helped everybody because they don't have to go to Trauscht; they can pull it right out of Dr. Richardson's book.) It's a do-it-yourself conservatorship kit in here. You run into court and you say, "Hey, judge, my son/daughter has flipped his or her cork and he wants to join one of these crazy groups or has joined the crazy group and therefore constitutes a danger. Only I, as a concerned parent, am in a position to prevent this tragedy. Oh, that's terrible, the judge signs the order without notice, and you'll notice from the statements of the unfortunate victims told here earlier this morning, they didn't learn in advance that somebody was going to do this to them. They learned about it after it was done. The court met in the back room without notice to the person most concerned and issued an order of the most basic kind; that is, you're not free to go where you want, speak to whom you please and worship God as you wish. The order is secretly issued and executed without notice. Kidnapping under official sanction of the court order,this can be done.

Your notice or without notice--rather to me it really doesn't make too much difference if you get notice and the same thing happens. Some states require notice. Even when notice is given and you get an opportunity to go in there and say, "There's nothing wrong with me, I believe that according to the principles of his Holiness Bishop Hoopdeedo, and it's written here in the scripture handed down on the sacred mountain: that's my credo." The judge and the father look at each other and they say, "Well, what more proof do you need, he's flipped his cork, lock him up." Because the people who support this kind of thinking self-feed. One of the psychiatrists recently testified against one of the kidnapped people and said the fact that there was no evidence of mental disorder discernible upon psychiatric examination merely proved the depth of the psychosis. There was a hush in the courtroom. No one could quite believe that that was what the man was testifying to, but it was.

Recently, February 1, I'm happy to report the first instance that I know of that an injunction was issued by a federal court against securing a conservatorship. In the case of Madonna Walford against Hughes the federal court of central district of California, February 1 issued a temporary restraining order against direct or indirectly seeking to have a guardianship or conservatorship appointed over the person and so on. It's a beginning. It's something that has to be explored whether to lead large scale litigation on behalf of classes of people against this organized group of deprogrammers who obviously are no longer even simply national in scope but international, taking people from one state in the United States to up in Nova Scotia and having not only the local county sheriff affect the arrest but having the Mounties up there participate in maintaining the abduction and the detention. We are dealing with large scale things and we have to deal with them in a large scale manner.

And I want to touch on one other legal point of view, which I find most intriguing and something we ought to get into, and not only laws, here's where I turn off my friends in the psychiatric profession. As long as it is possible to lock someone up on the excuse that that person is going to be better off locked up for any reason, then it is going to be possible to lock people up because they don't believe the way you do. That's the way the Russians are dealing with their dissidents, that is the way this society apparently more and more attempts to deal with its dissidents, its non-conformists. If anybody who offends anyone else by lifestyle, by worship, by method of expression, or by political opinion can be declared to be batty and therefore a danger, who therefore ought to be locked up for her or his own good, nobody is safe except those of us who are willing to wear whatever it is that the fashion experts tell us is the thing in style, and agree to go to the approved church and nowhere else, and vote with the majority party but never vote for the splinter party. As long as that kind of thing can be done to the dissident in any area: political, lifestyle or what have you, or religious, it can be done to all of us because everyone, I hope, is a non-conformist in some way and bound to offend some conformist in power. We have to face that basic issue. How far are we going to permit the state power to be used to lock us up for our own good. That's the bottom line as I see it and that's what we have to deal with.

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